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Salonica.

LETTER FROM MR. DODD, JANUARY 16,  
1850.

*Help needed—The Prospect.*

THE general tenor of the letters from Salonica continues to be favorable. It was not anticipated, when the station was commenced, that there would be so much encouragement, at so early a day.

I feel that I must still call for help, though I know that you can send only such as offer themselves. When I left America, the missionary interest in our seminaries, especially in the Union Seminary at New York, made me hope that "the men" would now be in advance of "the money;" and after Mr. Maynard's death I thought, "Surely, the simple statement of our bereavement will be enough; and we shall have help." But when the deficiency of laborers, reported at the annual meeting, came to our ears, my heart for a little sank within me, until I thought of the Lord of the harvest, who can raise up laborers at his will. My convictions daily increase, that God is preparing to do a great work here, and that if our American churches will enter and take possession of the field by their missionaries, God will give them a precious harvest.

I have said that we have an open door set before us. Of course you will not

understand by this, that Satan has left this part of the world, or that human depravity has changed its nature, and offers no opposition to the truth. There is opposition, and it is increasing. At first the hahamim despised the missionaries, and paid little regard to them. They had a supreme contempt for every human being but themselves; and the idea that a Gentile could know any thing of the Bible, and especially of the "holy language," as they call the Hebrew, was utterly beyond their imaginations. Hence when the English brethren first came here, two years ago, they were unmolested.

But the fears of the hahamim have been gradually aroused, inasmuch as some of their wisest men have been discomfited by the truth. Books have been written in opposition; and an interdict was laid upon our teacher in the spring. The reading of the New Testament and of the Old Paths, (a book that troubles them exceedingly,) has been forbidden; and these things have their effect. The New Testament cannot be read openly; and I sometimes perceive a degree of fear in those who visit me. But each new interdict weakens the power from which it proceeds, because it cannot be enforced rigidly; and precisely to that extent men learn to despise it.

The New Testament and the Old Paths are read in secret, and the truth is asserting its power over the mind. The

Jews do visit us, and often apply to their rulers the language addressed by Ezekiel to the unfaithful shepherds, (chapter 34.) Indeed, my intercourse with them is increasing, as also that of our native helpers. They come to my house much, and to our Bible magazine more. Their motives, it is true, are various. Some come merely to dispute; others from curiosity, to hear what "this babbler will say;" and others are really anxious to learn, to hear of this way more perfectly. Still, whatever may be their purpose in coming, I make it a point to urge upon them some gospel truth, though it be only a single sentence, before they go.

### *The Teacher Friendly.*

Former communications from this station will have made the reader acquainted with the individual mentioned in the subjoined extract, and will have prepared him for the statements now made by Mr. Dodd.

I have spoken several times of our former teacher in Hebrew-Spanish. The ladies of the mission are now studying with him. He has given up all argumentation in opposition to the gospel, acknowledges the Talmud to be of no authority, speaks of himself as having his eyes opened and as being disenthralled, and laughs at the absurdities of the Talmud; but his eyes are not yet opened to see Jesus as his Savior; the truth has not reached his heart.

The more palpable errors of the rabbins he will sometimes speak of before other Jews, his friends; and many of their superstitious ceremonies he neglects. But he takes care not to bring himself under the notice of the rulers of his people. He seems much attached to us, often brings other Jews to visit us, speaks well of us among the people, and thus does much to disarm prejudice against us. By his intercourse with us, he is constantly under the influence of gospel truth.

The ladies are reading the New Testament with him; and as I usually go in and listen to the reading, to improve my Spanish without using my eyes, I have a good opportunity every day to set the gospel before him. We have many conversations at such times. A few days since, while reading Christ's denunciations of the "Scribes and Pharisees, hypocrites," he remarked that it applied exactly to the hahamim now.

I was led the other day, in answer to some question, to set before him more at

length, and more clearly than I had done before, the plan of "justification without the deeds of the law," and of obedience flowing from love. He said that if this was true, their sin was very great in rejecting Christ. He manifests so much candor and simplicity of heart, that we are much interested in him; and we cannot but hope that he is a chosen instrument of God for much good to this people.

### *Female Degradation.*

Another extract will throw additional light upon the condition of Jewish females.

I have mentioned in a former letter, that we have a Jewish girl in our family, whom we are teaching to read Castilian. Her father, though of "the strictest sect," made no serious objection to this at first, but merely pointed to her head, as being very thick, and prophesied our failure. He has since, at the instance of others, dissuaded and discouraged her, without a formal prohibition.

Most of the Jews think it impossible for women to read; others, however, are more enlightened, and are ashamed of the degradation of their females. The Talmud, indeed, forbids their learning; but that is a precept of which their sensible men are ashamed. Ahaham once said to me, in explanation of it, "When the Talmud was written, the women were more like beasts than now, and could not learn; now they can and should learn!" It is certain that the command is little regarded. Though but a few wealthy men instruct their daughters, it is from want of inclination, or because "they are too dumb," rather than from fear.

We hope that our little girl will persevere, in spite of the obstacles placed in her way by her parents, and that her example will incite others to do likewise. Indeed, we have already seen its influence. She is herself teaching another girl the alphabet. The ladies of the mission hope, after a time, to obtain a class of girls, who will come and receive instruction, perhaps with the additional inducement of learning to sew.

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### *Constantinople.*

#### LETTERS FROM MR. HOMES.

FREQUENT accounts have come to us from our missionary brethren in Turkey, in past years, of the wrongs which the evangelical Armenians

have been called to endure for the gospel's sake; and it has been most gratifying and animating to see how the Lord has made the wrath of his enemies subserve the success and triumph of his cause. Now, however, the attention of Christians in this country is called to the case of a persecuted Greek; and they will be greatly interested in the history of one who has had "the faith to endure his trials in steadfastness, and has been triumphantly delivered, to the disgrace of all who have combined to do him harm." The interesting letter which follows, bears date January 23, 1850.

#### *Arrest of a Protestant Greek.*

You have already learned that there are three or four Greeks, who have lately been led to a knowledge of the truth in this city; and this without any direct missionary labor among them, inasmuch as we have scrupulously acted upon the plan, aside from the incidental advantages growing out of the occasional distribution of the Scriptures and religious books, and from Greeks being present at a service of Mr. Goodell's in Turkish for Armenians, of not spending our strength upon what has been so fruitless a field. But lo! when we looked not for it, God has brought some of them to the acknowledgment of the truth.

One of these is Yanco, a tradesman, who has been intimate with evangelical Armenian brethren for more than nine months past. He is a man of about fifty years of age, with a wife and five children, some of them grown up. As soon as he became acquainted with the living way of salvation, he began to preach it to his neighbors in his own house. As he showed himself obdurate to the solicitations of the priests, he was about six months ago excommunicated by the Patriarch; and all his means of livelihood were cut off by his countrymen. After the anathema, he was received as a member of the Protestant civil community.

He had been registered for five months as a Protestant, when suddenly, on the 17th of January, while he was selling merchandize with his son at one of the daily fairs of the city, two beadles from the Greek patriarchate summoned him to rise and go with them to the Patriarch, who wished to see him. He replied that he had nothing to do with the Greek Patriarch, for he was registered as a Protestant. Upon this the beadles fell upon him, and dragged him along by force through the streets; while he cried

out, in the hearing of the multitude, "I am a Protestant; I do not belong to the Greek Patriarch." But so much the more did they use violence, beating the poor lame man, and tumbling him along upon the pavement, with such severity that he was all bruises. So ferocious were they, that after they had succeeded in drawing him into a retired street, the Mussulman women called out from their windows, as they witnessed the scene, "Will you murder the poor man?"

#### *Justice Triumphant.*

At last the beadles came to a station of police officers, when Yanco appealed for protection, and providentially was able to persuade the chief officer that he was suffering injustice, and induced him to take them all to the central police. Thus he was delivered from the Patriarch for the moment; but both he and the beadles with him were detained in prison.

As soon as the civil agent of the Protestants was informed by Yanco's son of the occurrence, he drew up and presented a petition to the Minister of Foreign Affairs, claiming the man as unjustly detained, and more unjustly seized. The Pasha's heart was also led most promptly to order the police pasha to examine the case, and, if he should find it to be as stated in the petition, to set Yanco free. The police pasha, after examination, became convinced that Yanco had been for a long time a Protestant, and that he had not claimed to be one to save himself from punishment; and he ordered him to be set free.

Yanco now became plaintiff in claiming redress for an assault and battery. The beadles attempted to exculpate themselves as being under the orders of the Patriarch. The Pasha replied that "not even a Pasha of three tails could strike a man without being liable to be called to an account for it;" and he sent the beadles to be tried before the grand council of the police. Here they denied the accusation of Yanco; but men were immediately sent to the quarter whence Yanco had been brought, and returned with the testimony of Greeks, Jews and Mussulmans, that the man had been violently treated. Then the council condemned the beadles to imprisonment and to pay damages. Thus, for the first time since persecution has been oppressing our brethren here, have we seen some little punishment awarded to the evil

doers. It must be confessed, however, that Yanco, indignant at the treatment he had received from the Greeks, went beyond the bounds of what human prudence would perhaps have recommended, and replied very sharply to the Patriarch's agent then present, that the Greek church was an idol temple and they were idolaters. His eloquence and his truth made such an impression upon the Mussulman council, that they utterly forgot the gravity of their position, and laughed immoderately at the confusion of the Greek.

### *A New Plot.*

One might suppose that the Greek would now enjoy the toleration to which he is entitled by the Turkish law. But his enemies resorted to a new expedient, and such an one as reflects little credit upon the head of the Greek Church.

As soon as the Patriarch heard that his prey had escaped his hands, he commenced the second act of the drama. Although it was already sunset, he made his grand vicar mount his horse, and go to the chief secretary of the Minister of Foreign Affairs. He represented to him that a month since the Patriarch had obtained a firman from the Turkish Government, to exile Yanco to Mount Sinai on account of his "bad conduct;" that they had been a whole month hunting for him; and that the very day when they had safely got him into their hands, lo! the man declared himself a Protestant, to save himself from punishment, and on that pretence was set free from confinement by the police.

To understand this plea, you must know that the Greeks for months back, seeing that the anathema had not affected Yanco, were determined to take vengeance upon him and all other Greek Protestants. They contrived, therefore, to examine the Protestant civil register; but they found that Yanco's name was fairly recorded. Nevertheless, disregarding this fact, the Patriarch and his council put their seals to a petition to the Sublime Porte, requesting that the Sultan would exile Yanco to Mount Sinai for "bad conduct." The Government, not suspecting the falsehood and deception, naturally issued the firman; and if it had been carried into execution, in all human probability Yanco would never have returned home from his wanderings in the desert, though he might have reached the heavenly Canaan.

### *A Second Seizure.*

The chief secretary, when he learned from the grand vicar what had occurred in regard to Yanco's being set free, having been originally the instrument in procuring the firman, became most furiously angry, until he learned from one of his commissaries that his own Pasha, the Minister of Foreign Affairs, had brought about the man's liberation, through the police. The case was so important in the secretary's estimation, that he sent the commissary to the police pasha's house the same night, and from thence to the police, for the documents upon which Yanco had been liberated. Satisfied that it had been by the action of the Pasha himself, he went in the evening to him, and persuaded him that the Protestants had deceived him by claiming a Greek as a Protestant, after there was even a royal firman for his exile. To make every thing sure, the Pasha orders a commissary to seize Yanco that night in his house, and bring him a prisoner to the police.

At ten o'clock at night the constables of the quarter, accompanied by the Greek head of the quarter and a gang of grog-shop Greeks, surround his house. Yanco delivers himself up without fear; but none the less do the revengeful Greeks rush into the house, and shamelessly insult the women, and carry off Yanco's son for endeavoring to defend his father; and before midnight of the day in which he was first seized, he is a second time in prison. What zeal to bring about the punishment, for this "new heresy," of one in a flock of millions of Greeks, when all the violations of the Decalogue are left unpunished!

Friday morning an agent of the Patriarch applied, at an early hour, to the chief gaoler, to give up Yanco, whom he deceived by showing the original firman for our friend's banishment; and with the same laxness and irregularity with which things are managed in Turkey, this official not only delivered over Yanco to be the Patriarch's prisoner, and even perhaps to be sent off that very day as an exile, but, as a special favor, gave up also the imprisoned beadles.

### *Conduct of the Pasha.*

Again, therefore, we were obliged to make efforts to get the poor persecuted man out of the hands of his enemies; and though the details are interesting to us, I must condense them. It was Fri-



day, the Mohammedan Sabbath, when no business is done at the Porte, and when the pashas receive no petitions. But a favorite servant of the Pasha had his heart touched with compassion, and offered to present the petition. The Pasha, however, did not leave his harem till afternoon; and then he did not come out of his bath till towards evening. All this time we were anxious lest the prisoner should have been shipped for Egypt. Just as the Pasha came out of his bath, his chief secretary called also on business. The petition was adventurously brought in, and the secretary read aloud its detail of accusations against the Greeks. They were charged with having wilfully and repeatedly deceived the Porte in the matter, down to the very last point of their having carried him off to their own patriarchate. The suspicions of the Pasha, in regard to the impositions practiced upon the Porte, were now seriously aroused; for the representations of the Protestants in their petitions had never turned out to be false. He ordered his most experienced commissary, therefore, to take with him kavasses, and bring Yanco back from the patriarchate to the police prison.

#### *Events at the Patriarchate.*

At the patriarchate, during the day, Yanco had been called up by the grand vicar; and efforts were made to elicit words from his own mouth to justify the course his enemies were taking with him. To all the insidious questions addressed to him the sum of his answers was: "I am a Greek. I am a *Cristianos*; but I am a *diamartouromenos*, a protester, against all additions to the word of God and what is found in the creed of the Apostles." "So then you are a Greek and a Christian. You must go into prison and exile, till you abandon your errors," was the reply. It is a remark that brings up an interesting reminiscence, that the Greeks in the East try to monopolize for themselves the word "Christian," as the Romanists strive to monopolize the word "Catholic." It is an inheritance of theirs, as a national name, from the day when the disciples were first called Christians at Antioch. And in that sense Armenians in the provinces readily boast that they are Armenians, and not Christians.

Various preparations were made for the departure of Yanco, with guards, for the land of exile; and late in the afternoon the Patriarch, in his sympathizing

kindness, sent him a pound of snuff and a priest to confess him. But his exhortations again awakened the holy indignation of Yanco; and he abjured all fellowship with a base catalogue of priestly crimes, which he repeated in plain Greek to the priest.

But it was not the will of God that he should go into exile, any more than that he should make a hypocritical and fatal confession. The wily commissary, sent by the Pasha, first stationed his constables at a distance from the patriarchate, so as to take away from the priests all pretence for a sham complaint that their premises had been violently invaded. He then went in alone, and with some ingeniously contrived story, *à la Turque*, disarmed the jealousy of the clergy of the patriarchate; and, instead of demurring, or requesting a delay till the morning, they immediately gave up their prisoner. In the street, to keep up the deception, and to prevent the Greeks from forcibly falling upon Yanco to injure him, he calls out aloud that he is about to be carried into exile for being a Protestant. Thus, with only a few huzzas of contempt, Yanco was safely transported for the third time, in thirty hours, to his prison at the police.

#### *An Appeal for Justice.*

Saturday morning Yanco's wife and three of her children, one of them having remained at home sick from fright occasioned by the invasion of their house, went with a petition to the Minister of Foreign Affairs for her husband and their father. She was joined also by her eldest son, just let out of prison for want of an accuser, and by the civil agent of the Protestants. As the Pasha approached, they fell on their knees, and cried out, "Mercy, my Lord, I want my husband;" and "Mercy, my Lord, we want our father." The Pasha took the petition which they gave him, and passed on with it, calling after him the agent of the Protestants. He asked, with a vexation half true and half forced, "How long shall we suffer so much trouble from you Protestants? You purchase proselytes at eight dollars a month, and then defend their petty causes." "God forbid," was the reply. "If we obtained men by money, should we not have had more than the case of this single Greek to defend? For many months this man has been an enrolled Protestant; and the Patriarch had excommunicated him, and knew that he was thus enrolled.

He is the cause of all the difficulty." Finally the Pasha said, "Come on Monday, and you shall have a final answer. But do not let the woman and those children come again."

### *Temptation Resisted.*

On Sunday evening, the Greek chief of the quarter where Yanco resides, came to his house, and besought the wife to step over to his own house and see the head priest, who had a message to her from the Patriarch. The wife, who up to this time had not sympathized with her husband's sentiments, refused even to open the door, and answered that if in the exiling of her husband she was to find a proof of what her religion was, she henceforth would have nothing to do with it; that she was also a Protestant, and did not recognize the Patriarch. "But," said the head of the quarter, "your husband has recanted, and his confession is in the hands of the Patriarch." An evangelical Armenian brother who was in the house for the purpose of consoling the family in their affliction, persuaded her of the falsehood of this averment, and the man returned disappointed. All the Armenian brethren have manifested a most fraternal and sympathizing interest in their Greek brother, showing that in the true church of our Lord and Savior, there is neither Greek, nor Scythian, nor Jew, but that all are one in Christ Jesus. Nor have the various offers of money to Yanco been able to lead him to deny Him in whom he has believed.

### *Final Release.*

Next day an official agent of the Patriarch came to see Yanco in prison, and tried to elicit from him a promise that when he should be brought before the Pasha, he would call himself a Greek, promising him that in that case it should all go well with him, and he would not be obliged to go into banishment. But the insidiousness of this request he well understood, the plan being to give the Patriarch the power to assert his claims over the heretic. He refused, therefore, saying, "I am a Greek, but a protesting Greek; and if you cut me in pieces, I shall die protesting that there is no salvation, but in Christ and the commandments of the gospel." So he left, also disappointed.

On Tuesday, the first time the Pasha was to be found, the civil agent of the

Protestants called in behalf of Yanco. First of all the Pasha sent a commissary to see if the police had found all the representations in the petitions, about the deceptions of the Greek Patriarch, and the real Protestantism of the man, to be true. Satisfied on this point, he agreed to order his being set free, provided Yanco would give good securities not to preach. "But that is impossible," said the agent, "it is the duty of every one of us to preach." "No," said the Pasha, "that is only the business of the missionaries." "But we are all of us bound to make known what we believe." "Still, do not let Yanco insult the Greeks by saying that they are idolaters, and that their church is an idol temple." The agent answered that he hoped he did not use such language, unless excited by bitter words; that he was a discreet man. Finally, the Pasha wrote a model of the document of suretyship, by which he promised not to treat the Greek worship with contempt, and even an Armenian of the old Church was found who became surety for him; and Yanco was at last set at liberty.

I have seen Yanco since he came out of prison. He thanks God, not only for the opportunity of preaching the gospel in prison, but that in this strange way the gospel has been preached in his own house, and that his whole family are now avowedly declaring themselves to be on the Lord's side.

Mr. Homes says, in closing his letter, "Though the whole number of Greeks present at Mr. Goodell's service yesterday was but eleven, there were nevertheless five new hearers; and most of them are eager to embrace the truth. From the character of the men, we look upon this movement as big with promise. The largest audience which we have in the East, began originally on as small a scale."

Under date of February 15, Mr. Goodell says, "Sixteen attended the Greek service last Sabbath."

### *Testimony in a Dying Hour.*

Under date of February 9, Mr. Homes describes an occurrence of recent date at Constantinople, which forcibly illustrates the power of divine truth.

A remarkable testimony has lately been given in a dying hour to the power of gospel truth over the heart of man, which I am confident you will wish to have me record. It is an instance of a death-bed repentance, and, we hope, of sincere and saving faith.

Carabet was a tradesman in a quarter of the city where, in the persecution of 1846, the evangelical men were turned out of their houses by their enemies, and otherwise most harshly treated. He was more than sixty years of age, and attached to the evangelical brethren; but, being embarrassed in his money affairs, from worldly motives he abjured his evangelical heresy before the Patriarch, though he had never been a member of the church, and became acknowledged as an Armenian. But his conscience would not let him rest; and he felt constrained, from time to time, to come to the mission chapel. In spite of his professions of being an Armenian, therefore, he was pointed out by his countrymen as a Protestant.

With the lapse of years he was brought to the gates of death; and he became convinced, as did his acquaintances, that he was, indeed, about to pass through its portals. And now there seemed to commence in his breast a quickening of that pure faith which he had denied. Now he who had been for scores of years in the belief and practice of superstition, and had merely heard of salvation through Christ alone during the last few years, found that he could not go to his grave in quiet and peace of mind, without manifesting by some act that his faith, at any rate, was not in man, and, if possible, that it was in the righteousness of Christ.

Like many tradesmen who are unmarried, he had lived in his shop; the priests, therefore, offered him a more comfortable home at their own Armenian hospital. But though the cold has not been so intense for twenty years in this city, the thermometer having on one night been down to zero, he firmly refused. "At any rate, as you are going to die, you will confess and receive absolution," said the priests. This also he declined. With his knowledge of the truth, he would not venture to go into the other world, into the presence of his Maker, after having assented to a mockery, in which he had no confidence.

He made a Mussulman the entire executor of his affairs; and when his Mohammedan friend told him that he absolutely must not die in that comfortless shop, he requested that, if it were possible, a Protestant brother would receive him. This Armenian Protestant consented; and though the sick man lived but twelve hours after his removal, yet, according to the testimony of all those that surrounded him, he gave the

most abundant testimony that he put his trust in none but Christ, and seemed to find a triumphant joy in his hope. He had great delight also in being surrounded by those whom he regarded as the followers of Christ, though they were cast out by his own nation as infidels.

The civil regulations required that he should be buried by Armenian priests; but when notice was sent to them, they refused to take up his body for burial, because he had died, among the Protestants. The Armenian Patriarch, however, took a different view of the case, and ordered the priests to bury him. They came accordingly; but, having supposed that the Protestants would bury him, they had previously given notice to the lower class of the fact, well knowing that they would make a disturbance. Accordingly, three or four hundred people collected; but they were astonished and indignant at seeing their own priests, to the number of four or five, coming forward to bury Carabet's body. They were so riotous, even to laying hands upon the priests, that the latter were compelled to call upon the police guards to have some of them arrested. When the procession began to move, and the priests commenced their chanting, which the Mussulmans tolerate in the streets, there was such a renewed outcry, that all but one of the priests fled.

This whole occurrence illustrates the bigotry of the people, and the degree of persecution to which men are exposed who are sincerely attached to the truth. It required a stronger faith in Carabet to stand out against the persecutions of his countrymen, than Christians who live in a land where a profession of faith may even procure them respect, can well imagine. It was also a greater testimony to the wonder-working power of gospel truth than is often met with, that he who had grown grey in superstition, and had professed that he was an Armenian till his dying hour, did not dare even to go through the form of confession, but must leave the world with a trust in his Savior alone.

#### Aintab.

#### JOURNAL OF MR. SCHNEIDER.

#### Coming to the Light.

MR. SCHNEIDER first describes the struggles and trials of an individual, who has been induced to postpone an avowal of his convictions in regard

to the truth, in consequence of the persecution which he had reason to anticipate. Our sympathies cannot fail to be enlisted in behalf of persons in such circumstances.

October 1, 1849. Among our hearers yesterday, as also on the previous Sabbath, there was an Armenian who has long been a secret friend of the truth, but who, on account of a large debt, for which he would be at once imprisoned, should he openly espouse Protestantism, has not yet declared himself one of its adherents. Meanwhile, however, he has been diligently engaged in canceling his obligations; and as he has now liquidated almost three-fourths of the amount, he is full of joy that the time is so near when he may embrace the truth openly and without molestation. It is quite likely that he will even now venture on the step, though with some risk of suffering; for he listens to the truth with uncommon interest. The animated expressions of his countenance, as one doctrine after another was presented, clearly showed what a full and hearty response it found in his heart. His case is only one of many which are similar. A great number, like him, are secretly Protestants, intending at no distant day to avow their sentiments openly; and as soon as their present entanglements with opposing men shall cease, or some difficulty in their way can be removed, they purpose to join our community. The prospect of additions to our congregation from this quarter is very cheering.

13. The individual referred to above continues to be a regular attendant on our services; and he seems to have fully cast in his lot with the Protestants. His heart is deeply interested in the truth. He always listens to it with the greatest eagerness; and when he speaks to others on religious subjects, his eyes fill with tears. Though we have six regular services in a week, including three on the Sabbath, he longs for a meeting every evening.

#### *News from Marash and Killis.*

Aintab has hitherto been, to an unusual degree, a point from which light has radiated to other places. This has been made very apparent by communications from the station, heretofore published. The following statements show that this good work is still going forward.

15. An enlightened Armenian from this place, though not a declared Protestant, has been to Marash, distant two days north-west from this place; and he

brings favorable reports of a spirit of inquiry in that city. A resident of Marash, who has come hither on business, confirms the account. As the leaven of truth has evidently begun to ferment there, we have sent one of our native helpers to strengthen and encourage the inquirers, and send us a full report of the actual state of things.

22. From our native helper in Killis, we learn that a spirit of inquiry continues among the people of that place. He says that he has had more or less intercourse with about two hundred persons; and that of these some fifteen are sincere inquirers after the truth, groaning for deliverance from their former spiritual bondage. But there is opposition also. A lad obtained a Bible recently; and, as he was reading it, his father came into the house, and, finding him thus employed, forbade his perusing the sacred volume. As the lad insisted on his right to read the Scriptures, the father took a stick and struck him, and broke his arm. He received this treatment in a becoming spirit, rejoicing that he was considered worthy to suffer for Christ's sake.

In Malatia also there has been, for some time, one Armenian who is decidedly Protestant, and perhaps truly pious. And more recently, another individual of character and influence has declared himself on the side of truth.

#### *Opposition in Marash.*

November 5. The native brother whom we sent to Marash, has returned sooner than we hoped. A few days after his arrival in that place, he gradually began to find access to the people. He even had two interviews with the Vartabed; who seems to be enlightened, but unwilling to advocate the truth. As the people learned the character and sentiments of our brother, they came to him to converse and put inquiries. From two to ten came daily, for the space of about ten days. On one Sabbath, especially, he was occupied from morning till night with visitors, who came in such numbers, that the keeper of the khan where he had his room began to express dissatisfaction.

As a spirit of inquiry was rapidly spreading, the enemies of the truth were aroused. They went to the authorities and lodged complaints against this brother, as a man destitute of all religion, a deist and atheist, who was corrupting the people by his pernicious doctrines; and by such representations they obtain-



ed an order for his immediate departure, without any opportunity to refute the false charges. Though he repeatedly asked for access to the Pasha to vindicate himself, this right was refused him; and he was obliged to leave, as the order was quite peremptory. The opposers well knew that if he had had an opportunity to defend himself, they could not expel him; hence it was a stroke of policy to send him off thus expeditiously.

A good beginning, however, has been made. There are five or six sincere and honest inquirers after the truth; and some fifteen others who are favorably disposed. They have sent a request for books, and express a wish for correspondence with our brethren. As there is an Armenian population of some ten thousand in Marash, we shall endeavor in every way to keep up our intercourse with these men, thus waking up to the truth; and as soon as circumstances favor, we shall send another man. By judicious precautionary measures the enemy may be foiled in any attempt to expel him.

#### *Hopeful Signs at Aintab.*

Some idea may be formed of the state of things at Aintab from the extracts which follow.

7. As we hope to administer the communion before long, and as the mistaken views of this sacred ordinance prevalent in this country make it important that a correct exposition of it should be made, I am preaching several discourses on this subject. Last Sabbath, as I was delivering the second sermon to the females, one of them was deeply affected. She wept aloud, and sobbed during the whole of the last half of the discourse, so as to be heard all over the house. Nothing in the nature of the truths presented was calculated to excite her feelings, there having been merely a simple scriptural view of the subject addressed to the conscience. Several others were much impressed, and all were attentive.

The male audience in the afternoon was also very much interested and quite full. There were said to be some ten or fifteen new hearers. One of these has now permanently connected himself with our community. I am told that he wept during a large part of the exercises. He is one of the devout sort, having often, during his connection with the old Church, risen at midnight and repeated his unintelligible prayers in ancient Armenian. May he now worship God in

spirit and in truth, with the same degree of zeal! His wife and relatives violently opposed him for a few days, and on one evening locked him out of his house; but he has remained firm, and his family have ceased to molest him.

Mr. Schneider says that a similar interest was manifested, in both male and female congregations, during the other parts of the day.

8. Last evening we had a church meeting, the object of which was to appoint what may be called visiting committees. Thirty individuals, members of the church and congregation, were selected and divided into ten companies, whose business it will be to spend such evenings as are not occupied with public religious services, in visiting such of their friends and neighbors, both Protestant and Armenian, as may be willing to receive them. The object will be to hold up the claims of the truth in a friendly manner, and to urge men to attend to the interests of their souls. All present entered heartily into the work; and, with the blessing of God, favorable results may be anticipated. A similar arrangement, last year, was evidently blessed.

From the statements made at this meeting, it is obvious that a very promising state of things exists in the Armenian community at large. There is, to an unusual degree, a hearing ear. Many who formerly would not listen to the subject of Protestantism, are now ready to converse with our brethren, and even, in some cases, invite them to their houses to read the Bible to them, and confer with them on religious subjects. The spirit of inquiry is on the increase.

#### *Fasts and Feasts.*

Under the same date of November 7, Mr. Schneider makes the following entry in his journal.

A small work in Armeno-Turkish on the origin of fasts and feasts, and many of the forms and ceremonies of the Oriental churches, has just issued from the press. Some fifteen copies, which were all that the first parcel contained, were at once taken and read with great avidity. An abundant supply has since been received, and the work is getting into good circulation. To the enlightened part of the community it is highly acceptable; as it gives them exact information as to the time when, the circumstances in which, and the Synods



or Councils by whose influence and authority, these things were first introduced. They are also furnished with good historical weapons against errors and superstitions, which many suppose to be of apostolic origin and authority. The old Armenians are filled with surprise and amazement at finding, that what their church inculcates as religion, is nothing but a series of external forms and customs, invented and authorized by mere men, many centuries after the days of the Apostles. No book has issued from our press for a long time, which has been received with more favor in Aintab. It is doing a good work.

#### *Sabbath Services—Kissab.*

It is not often that missionaries are permitted to speak of scenes of such deep and tender interest as Mr. Schneider describes below.

19. Our audiences yesterday (the Sabbath) appeared to be more than usually solemn. The text of the discourse addressed to the male congregation in the morning was, "And they made light of it." About two-thirds of them were in tears; and some who are not ordinarily moved, were seen weeping. The sermon to the female congregation in the morning was from the text, "Seek ye the Lord while he may be found; call ye upon him while he is near." There was a larger number present than we have had for some time past. They were very attentive, and many of them wept. One of them sobbed out aloud during one of the prayers. In the afternoon they were still more impressed. At one time there was a general burst of emotion over the whole room. The men, moreover, listened in the afternoon with the most fixed and solemn attention. Many wept at different times during the discourse. I observed the eyes of one of them closed, and his lips moving, evidently in prayer; while the solemn expression of his countenance revealed his thoughts and feelings. On the whole, it was a most interesting day. May the impressions made be rendered permanent by the gracious influences of the Holy Spirit!

Four days later Mr. Schneider wrote as follows: "Our evening meetings this week have been fully attended; and much interest has been manifested in them. At a meeting of candidates for church membership, there was considerable tenderness of feeling; indeed, several wept freely."

23. Mr. Benton writes from Aleppo, that a man from Kissab, twelve hours from Antioch, called on him, and informed him that there were fifteen individuals in that place, whose names he gave, who are enlightened and waiting to hear the gospel. There are three hundred Armenian houses in Kissab, and the language spoken is Turkish. According to this man's account, the movement which he describes sprang from two or more New Testaments which Mr. Van Lennep left there, while on his way to or from Aintab, two or more years since. We shall endeavor to inform ourselves more fully in regard to this place.

#### *An Interesting Young Man—Prayer-Meeting.*

30. Our services last Sabbath were attended by a very good number of hearers; and the interest and attention manifested were highly encouraging. In the afternoon, especially, there was an uncommon degree of solemnity. As usual there were new hearers; and among them was a young man, whom I have previously mentioned as having been cruelly beaten. Notwithstanding the treatment he received, and the threats and violent opposition of his father and friends, he has now taken his stand on the side of the truth, his mind being fully made up to meet any degree of suffering to which he may be called. He attends all our services, and appears extremely well thus far. Being naturally of a timid disposition, the position which he has taken indicates a lively interest in the truth. Even during his withdrawal from our public meetings, he was all the time engaged in reading our books in private, having supplied himself with a copy of every one in Turkish which our depositary contains.

The commencement of a prayer-meeting for the benefit of the Protestant women of Aintab has been heretofore described by Mr. Schneider. The account will be found in the January Herald, p. 23.

December 7. The female prayer-meeting to-day was well attended, and marked by much interest. Three or four of the native females offered prayers, and their intercessions were very earnest and fervent. One or two of them were so much affected as to be almost unable to proceed; and there was much weeping, and even sobbing, among those who were present.

Mrs. Schneider, having observed for some time past that one of her pupils in the Sabbath school appeared more than usually serious, sent for her to-day to have a more private interview. We both conversed with her, and soon perceived that she was anxious for her salvation. She is about twelve years of age; but, though young, her views of divine things are very clear, and her sense of sin, though not distressing, is nevertheless real and genuine. We were both delighted, and greatly encouraged, to find one of the younger members of our community so much concerned for her soul. It is the first case of deep seriousness among the children. Her father is a most excellent brother and church member, and her mother is a candidate for membership. May she soon be numbered among the lambs of Christ's flock!

#### *Extraordinary Meetings.*

The statement which follows, will be read with unusual interest, as indicating a deeper movement among the Armenians of Aintab than many have supposed.

15. A member of our church informed me, that one evening this week twenty or twenty-five Armenians, still connected with the old Church, were assembled for religious discussion. Their object seemed to be to inquire whereunto this Protestant movement would grow, and what was their own actual position. They had a Bible before them; and among them was an old man who, though unable to read, by the aid of a remarkable memory, has made himself familiar with all the leading passages of Scripture bearing on the errors of the Armenian Church and the corresponding truths. As one point after another came up, he would say, "Turn to such a book, and such a chapter and verse, and let us read what the Bible says on that subject." The passage was produced and read, and the error either pointedly condemned, or the truth incontrovertibly established. The word of God having decided that point, another custom or doctrine of their Church was brought forward; and the white-bearded man would again say, "Turn to such an epistle, and such a chapter and verse, and see what is there written." Thus the whole list of superstitions and errors was gone through, one by one, and tested by the divine word. They continued together till near midnight, engaged in these investigations.

The result was a thorough conviction that they were in error; and they dis-

persed, confounded and entirely at a loss what further to say in support of their church. This is only one of many little circles, which are constantly formed for similar discussions. Indeed, the degree of agitation was never greater than at present. This is proved by various incidents which almost daily come to our knowledge. And it is peculiarly noticeable, that these inquiries are marked by a great degree of candor.

#### *Power of the Word.*

17. As Doct. Smith has had occasion to visit Aleppo, we have been obliged to unite the male and female congregations. Our narrow quarters have, therefore, been much crowded. Yesterday, and on the previous Sabbath, the room was literally packed and crammed in every nook and corner. A week ago yesterday, a few were even obliged to stand out in the rain, listening to the Word; and yesterday as many as twenty could find no place to sit or stand within doors. As usual, the most encouraging attention was given, and some fifteen or twenty new hearers must have been present. Several have become permanently connected with our congregation, one of whom is a man of influence and considerable wealth.

As I read the 139th Psalm yesterday, I observed that the eyes of a man of about thirty-five years of age were filled with tears. Another individual of our congregation I have seen weep more than once, under the simple reading of the word of God; and on several other occasions, I have seen the same effect produced by the mere reading of the Scriptures. So true it is, that the "word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."

#### *The Movement in Kissab.*

It having been stated that there were a few Protestant Armenians at Antioch, where "the disciples were called Christians first," two members of the church at Aintab were sent thither to inquire into the facts, and report to our missionary brethren. But it was found that very few Armenians, if any, resided in that city. Some additional information, however, was obtained in regard to Kissab, mentioned by Mr. Schneider under date of October 23, from two or three Protestants of that place, who happened to be at Antioch. The purport of their communications is as follows:

20. In addition to the word of God, left by a missionary, Providence sent thither an enlightened Armenian from Aleppo as a school teacher, whom the deceased Bedros Vartabed was the means of interesting in the truth. By introducing the Scriptures in the spoken language, and by other efforts, he became the means of gradually drawing attention to the truth. But so much opposition to these new views, and to himself personally, was afterwards awakened, that he was obliged to leave the public school. The Protestants then employed him to teach their own children. After being thus engaged for a while, partly to avoid a more public rupture, he left the place.

Some ten or fifteen are fully Protestant in sentiment; and among them are five or six of the principal men. They purchased one hundred piastres worth of our books, which they are now reading. At the low rate at which we sell them, this sum furnished them a very good supply. These fifteen individuals were on the point of separating from the old Church; but finally a reconciliation was effected, on the condition that they should have perfect liberty to read and examine the Scriptures. They have not retracted any of their opinions; and their hope in yielding is, that the quiet thus secured will give them more opportunity of convincing others of their errors, and drawing them into their views. Each of these enlightened Armenians has a little circle of some ten or fifteen friends and adherents, who are more or less inclined to the truth, and whom they hope to persuade to embrace it fully. When these, or an equal number of others, shall have joined them, they intend to separate formally, and constitute an independent body; and then they mean to insist on having a missionary reside among them and preach the gospel. The main reason for waiting for a larger number is the fact, that the village is entirely Armenian, there being no Mussulmans to protect the Protestants against the aggressions of the old Church. Should they separate while their number is small, the other party would terribly oppress and persecute them, and perhaps arrest the whole movement. But when they shall have become a large party, this will be impossible.

What will be the final result none can foresee; but thus far the course of events has been quite interesting, and seems to disclose the presence of a divine hand.

It very much resembles the commencement of the work in this place, the results of which have been so cheering.

#### *Reverence for the Bible.*

On the 21st of November, there were about thirty individuals present at the female prayer-meeting. "It was a season of much tenderness. Many tears were shed, as the native women poured out the fervent desires of their hearts in prayer."

27. The regard which this people feel for the word of God is one of the most pleasing and hopeful indications of good among them. Whenever a few of them meet together, they soon have the sacred volume in their hands. While the audience is collecting for worship on the Sabbath and at other times, some one reads the Bible until the preacher arrives, that no time may be lost; so that we almost always find them thus employed when we enter the house.

The same reverence for "the lively oracles" was recently manifested in another way. The proposition was made to elect one or two deacons; we have two excellent brethren of the church, who are well qualified for this office; but it so happens that their wives are unconverted, and far from having the character required of a deacon's wife in 1 Tim. iii. 11. And because they lack these qualifications, our church members felt that their husbands ought not to be elected. Now, though we could satisfy our scruples on the subject, and though they would in the end yield to our judgment, as better qualified than themselves to expound the word of God, we felt it inexpedient to press the point. Rather than do any thing which might lessen their high respect for the inspired volume, we chose to submit for a while to the inconvenience of being without deacons, which is not very great in our little church. Providence, we trust, will soon prepare the way for the necessary election.

#### *Candidates for Church Membership.*

The readers of the Herald will have noticed, that great care is taken at all the stations among the Armenians of Turkey, to preserve the church from the baleful influence of unworthy members. The course pursued at Aintab will appear from the following extract.

28. For several weeks past, much of my time has been occupied, as pastor of this church, in the examination of can-

didates for membership. Among a people who have been so long ignorant of the true nature of Christianity, it is to be expected that many wrong and imperfect notions will be entertained as to what are the proper qualifications. Hence the utmost caution is necessary in the admission of members. According to the best of our ability, we have endeavored to exercise this carefulness.

After three or four discourses had been preached on the subject, the plan which we adopted was as follows. Each candidate was privately examined, as to his views of Christian doctrine and his religious experience, by the pastor. Next the church committee, with the pastor, had a special meeting, in which the character of the candidates was examined and discussed; and finally there were two church meetings, at which both the missionaries were present, and in which we aimed to draw out from every member all that we could possibly ascertain respecting the individuals who ask admission to the fold of Christ. The result has been that seven individuals, five of them females and two males, have been accepted; and they stand propounded for admission on the first Sabbath of next month.

Of those who presented themselves for the same privilege, several were soon dismissed, as having mistaken their state and character; and others were put off, not because they were without evidence of Christian feeling, but on account of some imperfection, or some low view of duty, which, it is hoped, they will thus learn to correct; and in this way the danger of offences in the church will be avoided. We hope that many of these will be admitted at some future time; but we consider it wiser to keep some in abeyance for a while, by having an elevated standard, than to admit them with immature Christian principles, and thus endanger the purity of the flock of Christ.

#### *An Interesting Communion.*

*January 7, 1850.* Yesterday, according to previous appointment, the communion was administered, and the persons propounded for admission to the church were duly received. It was a season of great solemnity and tender interest. Many tears were shed during the reading of the confession and covenant, and the administration of the ordinance. The newly received individuals evidently felt the solemnity of their vows, as was ap-

parent from their strong emotions. Several of the church members sobbed and wept aloud; and many in the congregation were much moved. The impression made by the whole service was obviously deep and salutary; and we cannot doubt that the Master of the feast was himself present by his special grace and love.

Many were present who do not usually attend our services; and, that there might be sufficient room for the audience, a portion of our ordinary congregation assembled in another room of the house, and were engaged in devotional exercises while the ordinance was administered. One of the new hearers is a man of influence, who has long been so much convinced of the truth, that on the Sabbath he has usually collected around him a small circle, and exposed to them the prevailing errors of the Armenian church, maintaining evangelical views, though he has never attended our service. Now he has been heard to say, that henceforth nothing but death shall prevent him from openly espousing the truth.

Two other men of character and standing appear to have permanently connected themselves with our congregation. Such a step on their part promises good to the cause, as a number of others, influenced by their conduct, are likely to be drawn within the influence of the gospel.

#### *Kaisareah—Marash.*

Mr. Johnston has been wishing and intending for some time, to make a visit to Kaisareah from Smyrna; and in that expectation he asked the brethren at Aintab to send him one of their church members as an assistant. Accordingly they despatched a man to that city; but Mr. Johnston was unable to join him, in consequence of indisposition in his family. When the native brother returned to Aintab, he reported that there were about thirty Protestant Armenians in Kaisareah, though they had not openly avowed themselves as such. Mr. Schneider also says:

He made a visit to one of the monasteries in the vicinity, where he found a Vartabed who was much enlightened and interested in the truth. With the Bible before them, they sat and read and conversed one evening till midnight, or after; and at the close our brother offered a prayer. The Vartabed was affected to tears, and said, "Brother, what we shall do to be saved? I have committed a great deal of wickedness," &c. &c. This Vartabed spoke of two others in another monastery as being also enlightened. He urged the importance of hav-



ing a missionary come to reside at Kaisareah; and so does this brother of ours, and a native evangelist from Constantinople, who has been laboring in the interior. The Vartabed thinks that in that event many would openly adhere to the gospel; and he says that of those who should profess it, he himself would be among the very first. Is not here another call for some one to come and preach the gospel? Who will respond to it?

As Marash, two days north-west from us, is an important field for effort among the Armenians, we have just made arrangements for another of our native brethren to make a visit to that place. Though the one sent before was so unceremoniously and unjustly expelled, we have confidence that the same thing will not happen again. At all events, we will make another effort; and may the great Head of the Church crown it with his blessing!

#### *Learning to Read.*

8. It is a fact worthy of notice, that many in our congregation have learned to read since they have become interested in the truth. Of all the females now connected with us, only one, or at the most two, could read before the gospel began to be preached here. Now there are twenty-eight who have either already acquired the ability to read, or are engaged in doing so; eighteen have just promised to begin; and fourteen express a desire to commence, their case, however, being somewhat doubtful. Among the males ten or more have become able to read well; ten or fifteen more are now learning to do so; and some others are thinking seriously of making the attempt. In all these cases, a desire to be able to read the Word of life has been the main, if not the only motive. When it is considered that most of these individuals are advanced in life, and that none of them have had the least intellectual training, their zeal in this matter indicates a very commendable interest in the truth.

9. We had a very interesting meeting last evening. It was my privilege to preach to an audience of more than one hundred adults, all of whom listened with deep interest. For a week-day service, this is highly encouraging.

In the letter which accompanies the journal which has furnished the foregoing extracts, Mr. Schneider says, "Every thing looks promising and full of hope."

#### *Broosa.*

LETTER FROM MR. CRANE, FEBRUARY 20, 1850.

#### *A Marriage Ceremony.*

MR. CRANE arrived at Broosa in March, 1849; and most of his time has been necessarily devoted to the acquisition of the language which he is to employ in preaching the gospel. The following extract from a letter, just received, describes an event which has excited some interest in the Armenian community.

One of our most promising young brethren was married to the daughter of Kooro Ogloo, a very amiable and consistent young lady, who, it will be recollected, united with our church a few months since. Mr. Ladd being unwell, and it being also thought that it would produce a good impression to have the native pastor at Constantinople perform the ceremony, the family, at their own expense, sent for Baron Simon. He came accordingly, and the result thus far has seemed to be decidedly favorable. He preached for us on the Sabbath, and the audience was larger than usual.

It being known that a native pastor was to perform the marriage ceremony, at rather an early hour numbers began to assemble. The room, though large, was crowded; and many stood at the windows, unable to obtain an entrance. The service occupied about an hour and a half, during which time there was an undisturbed, and at times almost breathless attention. Tears were seen to trickle down the cheeks of several, and that too, apparently, from the force of the truth presented; for our brother spoke with much tenderness and power. The venerable father of the bride seemed to be deeply impressed. He was so much pleased that he persuaded Baron Simon to remain over another week, that he might hear more of the truth from his lips. General satisfaction was apparent, as the company separated, and all seemed impressed with the truth spoken. The next day, at the father's request, Baron Simon held another service, and made an address to the friends of the family.

Mr. Crane says, in conclusion, that there are two cases of serious inquiry at Broosa; and several attend the mission services regularly, who have not been accustomed to do so.



### Nestorians.

LETTER FROM MR. BREATH, DECEMBER 25, 1849.

#### Recent Occurrences.

THE following extract from a recent letter of Mr. Breath contains the latest intelligence from the Nestorian mission.

Since the letter of Doct. Wright, dated November 24, about thirty village schools have been opened, which are widely distributed over the plain and in the neighboring mountain districts. Those on the plain will be visited during the winter by Mr. Coan, attended by Deacon Moses of Geog Tapa as an assistant and interpreter.

It was found necessary to have a vacation of a few days in the male seminary at Seir, in consequence of the appearance of the typhus fever among the pupils. A number of them were attacked; but it is matter for grateful acknowledgment, that of those taken while the seminary was in session, none have died. One from Geog Tapa, however, who was seized after reaching his village, deceased. He was one of the converts; and we trust that he has made a blessed exchange. The session has recommenced.

Mr. Stevens, the English Consul at Tabreez, has written a letter to our new Prince Governor, Mohammed Rahem Meerza, commending members of this mission to his favorable notice. After pruning the letter of its complimentary Persian superfluities, the following is the substance, a translation of which Doct. Wright has furnished. "Salutations to his Royal Highness, august and exalted Prince. Certain English-American gentlemen reside in Oroomiah, who are under the protection of the powerful English Government; and, moreover, they are on terms of perfect friendship and intimacy with me, your sincere friend. I request of your Royal Highness, therefore, to show them kindness and attention. Any favors done to them I shall regard as done to myself; and they will occasion in me sincere joy and satisfaction."

The Russian Consul is now on a visit to this place. His coming was quite unexpected, and there are various surmises as to its object. Some of our number called upon him day before yesterday, as a mark of respect, and also to tender the hospitalities of the mission. These he

civily declined, on the score of ill health. He made many inquiries in relation to our work, some of which seemed quite significant; as, for example, "Where do the natives about you worship?" He returned the call of our brethren yesterday afternoon, and visited the female seminary, with which he appeared pleased.

There is a good degree of attention to the Word preached, as also increasing propriety of deportment in most of those for whom we entertain a hope that they have met with a saving change. In these respects there has been a manifest improvement during the two years of my absence from the field.

LETTER FROM MR. COCHRAN, JANUARY 25, 1850.

#### The Seminary at Seir.

MR. COCHRAN, it will be remembered, has charge of the seminary for males at Seir, in place of Mr. Stoddard, who is temporarily absent from the mission. In the following communication, therefore, he speaks of occurrences which have passed under his own eye, and in which he naturally feels a deep interest.

In the male seminary we have forty-four pupils. Two of those who were with us last year, and who gave evidence of piety, have been called away, as we have reason to hope, to the heavenly rest. Twelve others, who were generally of the older and more advanced class, and who are hopefully pious, with two exceptions, have left the seminary, and have thus given place to other applicants.

One of the twelve, Deacon Yacob, has been made a teacher in the seminary; and all the others are either employed as teachers of village schools, or are engaged in their respective vocations among the people; and we feel a degree of assurance that most of them, wherever they may be, will be guides to the blind and the perishing around them.

We have received eleven new pupils this year; the most of whom are older and more advanced in study than those who were admitted the previous year. We have now four young men from Julamerk, the district in which the Patriarch resides, and from the mountain districts twelve, a much larger number than has ever before been in the seminary. These mountaineers are among our most hardy, energetic, and promising pupils. One of them is a deacon; and others are candidates for ecclesiastical offices. We con-

sider it an encouraging fact, that these young men have been sent down to us in the providence of God; and we may hope that they will be soon fitted by the sanctifying power of the Spirit, through the truth, to carry back the message of life and salvation to those remote and destitute regions.

It is stated in the preceding letter from Mr. Breath, that the seminary was dismissed for a few days, in consequence of the unexpected prevalence of the typhus fever in the institution. From Mr. Cochran's letter it appears that the vacation continued about two weeks, when the pupils came together and resumed their studies

#### *Visit from the Governor.*

On the 9th instant, the Prince Governor of Oroomiah, brother of the late King of Persia, who has lately entered upon his office here, breakfasted with the mission at Seir, and visited the seminary. He expressed himself delighted, in the highest degree, with the examination of a class in geography, and with exhibitions of the magic lantern and other philosophical apparatus. At his request the pupils sang two of their sweetest hymns, which evidently contributed to the amusement of his Highness, if not to his edification.

The attention that this high functionary has shown to the mission, in becoming their guest, visiting the seminary, and expressing his interest in our work, is a gratifying circumstance; as we may hope that it will contribute not a little to the dissipation of bigotry, and the prevalence of more friendly and liberal sentiments among the people with whom we dwell.

#### *Revival in the Male Seminary.*

The remainder of Mr. Cochran's letter will be read with deep feeling by all the friends of missions. The mercy of God to the Nestorian people is wonderful. To him alone be the praise!

It is a very remarkable fact, moreover, that this revival began on the first anniversary of the commencement of the previous revival; but none of the Nestorians were aware of this coincidence at the time.

You will rejoice in the intelligence, that the Lord has again been pleased to visit us with the reviving and converting influence of his Holy Spirit. The displays of awakening and, we trust, of saving grace, which we have beheld at Seir during the last ten days, remind us

of the most thrilling and memorable scenes of the last winter. Nearly the whole seminary are now awakened. Christians are examining, with anxious and tearful solicitude, the foundation of their hopes; and quite a number of young men, and others with us, are deeply convicted of sin, and are pleading for mercy and salvation.

The commencement of this work was emphatically "without observation," and without the use of any other than the ordinary means of grace. The second Sabbath of the month, January 13, was characterized by unusual stillness and solemnity, by attention to the preached Word, and by marked readiness in the recitation of the usual Bible lesson. At the evening prayer-meeting, Deacon Tamo spoke of the uncertainty of life, and the need of preparation for death, alluding in his remarks to the death of two of our number during the past year, and the sickness of many others. The congregation were moved, and wept freely and audibly. At the close of the meeting one of the teachers came to my room, saying that the school were weeping, and desired that another prayer-meeting should be held. Upon entering the school, I found all with their heads bowed, and many offering ejaculatory prayer. For some time remarks were made, and prayer was offered. At length, however, the weeping became so loud and general, that I feared the result of further excitement; and I requested all who were so disposed to repair to their closets, and there unburden their hearts before the mercy seat. That night, I doubt not, witnessed the penitential and effectual prayer of many a broken heart for the light of the Savior's countenance, and the blessings of his salvation, to be restored to them.

The next morning, at prayers, the solemn, anxious and weeping solicitude of the school gave unequivocal proof that the Lord was again in the midst of us. During the exercises the intensity of feeling could find vent only in sighs, groans and much audible weeping. And from that time the work advanced with surpassing rapidity and power. In a few days it apparently reached a depth, intensity and maturity, that were not witnessed in a much longer time, after the commencement of the last revival. On the Friday following, there was public confession of specific and general sins, more overwhelming and affecting than language can describe. It seemed to be a thorough breaking up

of "the fallow ground," and as such, a truly hopeful indication of a great and searching work of grace.

#### *Other Facts of Interest.*

Almost simultaneously with the commencement of the work in the seminary at Seir, a deep interest appeared in the female seminary in Oroomiah, which has gradually increased until the present time. The last Sabbath is represented as having been a day of altogether unusual interest in the city. The members of the female seminary, influential native helpers, and, indeed, nearly all the large congregation, were moved to tears under the exhibition of divine truth. The village of Seir is sharing largely in the revival; and we hear of deep solemnity and more than ordinary prayerfulness at Geog Tapa.

Deacon Jeremiah, formerly a papal Nestorian of the monastery of Elkoosh, who came from Mosul to Oroomiah with Messrs. Perkins and Stocking, has spent a few days at Seir during the progress of the revival. Very soon after he arrived here, he was brought under very pungent convictions of sin, and has since, as we hope, been truly converted to God.

#### JOURNAL OF MR. PERKINS.

THE perusal of the foregoing letter from Mr. Cochran will naturally awaken a general desire to know more of this extraordinary work of grace, occurring, as it does, among a people who have been so greatly blessed in past years. A journal of Mr. Perkins has just been received, which contains a record of the commencement and progress of the revival, made from day to day; and which, therefore, cannot fail to present some phases of it which will be both gratifying and instructive.

#### *Commencement of the Revival.*

January 14, 1850.—Yesterday was the Sabbath. I often thought of the 13th of January last year, that memorable day on which the revival commenced with power; and I trust I had some desire for the return of such a season. There were, however, no special indications of feeling during the day. Deacon Jacob preached in the forenoon from the passage, "Rejoice, O young man, in thy youth," &c. It was a good sermon. I preached in the afternoon from the text, "Repent, and turn yourselves from all your transgressions; so iniquity shall not

be your ruin." The attention was solemn, more so than usual, as I thought; but I little expected that the desire of my heart was so soon to be gratified. At the meeting held in the evening, conducted by Deacon Tamo, there was very deep feeling; and I trust it was the commencement of another revival.

This morning the solemnity and interest seemed to be so general and deep, that we concluded to spend most of the day in religious exercises; and we have done so. It has been a solemn day.

There had been no unusual religious services when the work commenced; so the Lord was in this place, and we knew it not. The beginning has been more sudden than it was last year; and the feeling manifested is apparently quite as pungent. Time alone, however, can prove its genuineness and depth.

15. This has been a day of great solemnity and interest in the seminary. Most of the time has been spent in prayer; though we tried to introduce study as much as we could, without doing violence to deep and sacred emotions. Indeed, the revival has increasing marks of genuineness every hour; and I feel now that it is really the Lord's work, and not man's, and that he will carry it forward.

16. The feeling has been deeper to-day than at any previous time; though there has been less outward manifestation. There has been solemn silence, interrupted only by suppressed sobs. I preached at eleven o'clock in the forenoon, on the new birth. Doct. Wright preached in the afternoon from the text, "For that all have sinned." This evening I conducted a prayer-meeting in the seminary, and remarked on the parable of the ten virgins. I never attended a more solemn meeting.

Under the preceding date, Mr. Perkins says; "There is one girl awakened in the female seminary, the sister of Morissa. She was almost the only person in the school who was unaffected last year. An unusual solemnity seems to have been apparent there, also, last Sabbath evening."

#### *Progress of the Work.*

17. Mr. Cochran preached at eleven o'clock this morning. His theme was, "Agree with thine adversary quickly," &c. Mr. Stocking preached the weekly sermon in turn at three o'clock this afternoon. I conducted our prayer-meeting in the seminary this evening, dwelling upon the passage, "Grieve not the Holy Spirit of God." The solemnity is quite

as great now as it has been at any time; though the ebullition of feeling is less. The pupils have been kept at their studies more to-day than on any previous day this week.

18. Mr. Cochran thinks the state of the seminary to-day more interesting than it has yet been. So it seems to me. A good deal of interest begins to appear also in the village of Seir. This afternoon I preached in the city. There is not a little solemnity in Miss Fisk's school, though nothing which we can call a revival. It is an interesting fact, that the awakening commenced there the very evening on which the work of grace commenced here; though there had been no intercourse or communication between the two schools.

19. We hear of increased feeling in Miss Fisk's school to-day. The solemnity is very deep, and there are some cases of special interest. Yesterday Deacon Jeremiah came up from the city, to spend a few days. To-day he is in deep distress as a lost sinner.

We had a very solemn meeting this evening, conducted by John. He preached from the words, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Before the services, I conversed with one large boy, a new scholar, who seems to be almost in despair. He thinks he has grieved the Holy Spirit. His case strikingly shows the pungency of the work.

The following day is characterized as "a solemn Sabbath." Next morning Mr. Perkins entered in his journal, "I feel exceedingly anxious, from the apprehension that there is less feeling in the school than there was some days ago." Before the close of the day, however, his fears were dispelled.

21. We have had a solemn meeting this afternoon. I preached from Jonah i. 6. "What meanest thou, O sleeper," &c. I believe some are intensely solicitous lest the Holy Spirit should depart from us. The good work is progressing in the city.

John left us this morning for Geog Tapa. He is deeply anxious for a revival in that place. He has felt a good deal weighed down of late, in consequence of some cases of backsliding. Melek Agha Bey, of that village, continues to be a humble, devoted Christian, and he exerts great influence for good. I have little doubt that the earnest desires of John's heart for a revival of religion in his native village will be gratified.

There was a very solemn meeting in the seminary this evening, conducted by Deacon Tamo. I do not think the good work has been more pungent at any time than it is at this hour.

22. In a prayer-meeting in the seminary this morning, Deacon Jeremiah stated his religious experience in a very affecting manner, as given me by Mr. Cochran. How very interesting to observe that a true work of grace is essentially the same, in all ages and in all lands! His case is perfectly original with himself. He probably never heard a person relate his experience in public or private; and yet it is just such a thorough, sifting case of conviction and, as we trust, conversion, as we have often known elsewhere.

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### Ahmednuggur.

LETTER FROM MR. WILDER, JANUARY 14, 1850.

THE last number of the Herald contained a brief notice of a tour, performed by Mr. Wilder, among certain villages constituting a portion of the large and interesting field committed to the supervision of this mission. More recently he has made another excursion, taking a somewhat wider circuit, in that part of the Deccan which lies north of Ahmednuggur. "The first ten miles of my route," Mr. Wilder says, "lay in the same direction as I traveled before; and my first encampment was in the same village." Here he had a pleasant interview with the native church member residing in the place, described in his former communication; and he was gratified to find the brother of this individual more confirmed and established in the truth. Both the brother and his uncle were desirous of being baptized and received into the church; and two other persons manifested a very gratifying interest in the doctrines of Christianity, confessing their full conviction of their correctness and importance.

### Hook Swinging Prevented.

Proceeding on his journey the next day, December 20, he found another pilgrimage in honor of Khundoba, "in the very spot where the people had performed their wicked revels the previous month."

I pitched my tent near a small village at the foot of the hill; and, after the heat of the day, I commenced the ascent to the temple, the place of assembly. Just at the same time, a vociferous crowd issued from the principal gate of the village, composed of nearly all its popula-



tion. Their wild shouts and harsh music at once drew my attention. In the midst of them walked a young girl, sixteen or eighteen years of age, under a white canopy supported by four men. Four other young girls attended and kept near her person. The music soon ceased; and the whole crowd, in a kind of mournful procession, pursued their way to the hill. The girl carried in her hand the cruel instrument which at once indicated her purpose. She had made a vow, and was going to swing in honor of Khundoba.

I allowed the procession to pass by me, and managed to get the attention of the pateel, a village officer of the most influence among them, who readily fell back, and walked by my side. I soon learned from him that the girl was his own sister, and that she had made a vow, to procure a wife for her brother. The wife had been obtained, purchased of course; but still the agency of the senseless idol was sufficiently manifest to their blinded intellects, and the wicked vow must be fulfilled. The character of the ensuing conversation you will easily imagine. The pateel was a man of intelligence, and could appreciate the force of an argument. I soon drew from him a voluntary pledge that no one of his family should ever make another such vow. "But why not stop at once, send home your sister, and abandon your cruel purpose?" The proposition startled him, as something most abhorrent and utterly impossible; but before we reached the top of the hill, I was gratified to find him yield so far as to promise that he would do what he could to prevent the swinging.

We reached the summit; and the sister, with her whole train, was soon lost sight of in the general crowd. In front of the temple stood a post, with the usual apparatus for swinging. I took my station near it, and began to speak of the folly and cruelty of their wicked rites, as also of Christ, and of faith in him as "a more excellent way." I secured the ears of all within the compass of my voice, and for a few minutes they listened attentively. But we were soon interrupted by a burst of harsh music, and a procession advancing from the temple. In the midst of it appeared the girl, bearing the significant weapon before her, and closely attended by her four companions. I looked eagerly for the pateel, her brother, and to my regret perceived him near her, sustaining his part in the cruel ceremony.

They began to arrange the apparatus, and prepared to insert the hooks in her back. An involuntary chill came over me at such an exhibition of determined cruelty and superstition. But a pause ensued, and the music ceased. Loud and harsh words followed, with excited, angry looks, and lastly, blows. I was troubled to account for the movement; but I soon learned that the recent government survey had transferred the temple and grounds to another village; and hence there arose a struggle between the priests of the two villages, each claiming the rights and emoluments of the ceremony. And what were these? About twelve and a half cents, for cutting the flesh of the poor girl's back, and inserting the hooks! "Surely," thought I, "Satan is for once divided against himself."

I seized the opportunity to ply my arguments again with the pateel, and, much to my gratification, succeeded. The poor girl was soon on her way home. The contending parties were equally surprised and chagrined at the movement; but they were unable to change the pateel's resolution. As I followed the girl and her party down the hill, in company with the pateel, I felt anxious to know what was passing in her own mind. I tried to draw her into conversation, but she was very timid and reserved. Still I gathered sufficient to convince me that she was well satisfied with her escape; and to a friendly native with me she expressed her decided joy. Such events encourage us to hope that the true light is breaking; but the darkness is still fearfully dense.

#### *A Case in Surgery—Newasse.*

The following day was the Sabbath, which Mr. Wilder spent in a large village, devoting the forenoon to the brahmins, and the afternoon to the lower castes. The former gave him abundant occupation with their objections, cavils and revilings; but the latter listened to his message with respect and attention. He remembered the words of the evangelist: "And the common people heard him gladly."

I next arrived at the village of Ya-sooba, who came to me on my previous tour, anxious to confess Christ. I found him still steadfast in his faith and purpose. His wife, mother-in-law and uncle also request baptism; and some others show a gratifying interest in the Christian religion.

While I was in this village, an inci-



dent occurred, such as the providence of God sometimes turns to good account. A young koonbe fell from his horse, and broke his arm. He was alone in the fields, and lay there suffering for some time. He was brought in at dusk; and his friends hastened to tell the missionary and to implore assistance. The people have no surgical skill; and at such times they merely lament their evil destiny, and call in vain on their false gods for help.

I hastened to the young man, and found him in great distress, his arm sadly broken, one joint still dislocated, and fearfully swollen. I explained what must be done to set it, and asked them to assist me. But of a dozen strong men none had nerve enough; and, indeed, through fear both they and the young man himself resisted my efforts. These were providentially successful, however; and as the bones came into their places, the instant relief was so marked, that the poor fellow cried out, declaring that henceforth he would take only the name of the true God. The circumstances made a deep and salutary impression, I trust, on the minds of all.

It has been the wish of the mission to commence operations at Newasse, the place mentioned in the subjoined extract; but unforeseen difficulties have hitherto prevented. A letter of Mr. Fairbank, having a special reference to this place, was published in the Herald for June last.

I went on to Newasse, of which you have heard so much. I had quite a pleasant interview with the people, and passed on to the villages where some of our native Christians live. These I found suffering very much, both spiritually and temporally. Being poor and ignorant, they need the closest pastoral watch and care, with constant instruction. All the influence around them is heathenish, as are all their own habits. But at this time their deep poverty demanded peculiar sympathy. Three families at one village had suffered long from sickness, and were almost in a starving condition. The houses of nearly all the poor Christians had fallen during the heavy rains; and most of them were fit subjects for commiseration and private charity. Still it was grateful to find them expressing their humble faith in Christ, and trying to walk worthy of the gospel. This whole northern part of our field gives much promise, and demands a large amount of attention and labor.

## Madras.

LETTER FROM MR. WINSLOW, JANUARY  
12, 1850.

### Examination of Schools.

THE following letter, with the accompanying notice from the Madras Athenæum, will give the friends of missions some idea of the examinations to which the schools under the care of the brethren at Madras are periodically subjected. A number of gentlemen, clerical and lay, were in attendance, showing their interest in the intellectual and moral improvement of the people of India.

I enclose an account of the examination of our schools from the Athenæum, a leading journal in Madras. I am sorry that it was not made by the regular reporter of that paper; but he was absent on urgent business, and requested me to have his place supplied. He would have been able to publish much more concerning the schools, than could be said with propriety in the circumstances.

The number now on the roll of the English school is two hundred and ten; and the daily attendance is nearly equal to the number present at the examination. They do well, considering the opportunities which they have. The monitors were all trained in the school; and though they are heathen, they have a good knowledge of the Scriptures, and a very fair knowledge of English, and of the elements of science. This school is almost the only object for which contributions are made to us; and these have more than covered its expense during the last year. In a pecuniary point of view, it has cost the Board nothing, and less than nothing, the last two years.

I only regret being able to give it so little attention, and that I have not a head-teacher anxious for the salvation of the souls of these youth. I do not know of a better missionary field to work in than such a school presents, that is, among a people situated as the Hindoos of Madras now are. It should be known that two from the school have been baptized, and now maintain a consistent walk as Christians. One was received by me, who is now with Doct. Scudder as an assistant; and one is in the Free Church mission, preparing to be a native preacher. Three others were removed from the school, when under serious impressions, and confined; two of whom at least have not, so far as I can learn,

lost their impressions, which may yet prove effectual to lead them to Christ. But it is not an easy thing to give up father and mother, and house and land, and friends of every name, even a wife, and become a persecuted beggar, for conscience' sake. There are some now in the school who, if in a boarding-school, would at once, I am persuaded, ask urgently for baptism. But they have not as yet strength to give up all for Christ. Should the Lord, in answer to the prayers of his people, work mightily among them, we might hope for such results. As it is, we must labor in faith.

#### *Account from the Madras Athenæum.*

The account of the "examination of the Chintadrepettah division of the American mission schools," published in the *Madras Athenæum*, to which Mr. Winslow refers in the foregoing extract from his letter, is as follows:

The annual examination of these schools, vernacular and English, took place in the Chintadrepettah chapel on the 10th instant, commencing at noon. The vernacular boys' schools were first examined, the Rev. J. Scudder, M. D., in the chair. After prayer in Tamil by the chairman, and some remarks from the Rev. M. Winslow, the superintendent of the schools, the examination commenced with the lower classes, and proceeded to the higher in the Tamil language, being confined in a great measure to the scriptural lessons of the boys. They answered promptly, and questioned each other with great readiness, according to their standing, in the smaller and larger catechisms, Scripture History, and in portions of Scripture read; also in the moral lessons of Avayar, and in Negundu, the native dictionary. They were very prompt in mental arithmetic; and manifested some knowledge of grammar and geography. H. Stokes, Esq., Rev. R. Johnston, and native preacher Vancataramiah put many questions, and kindly assisted in the examination.

At two o'clock the examination of the girls' schools, containing one hundred and twenty girls, including a few from Royapoorum, commenced. It was principally, though not entirely, confined to the two upper classes, consisting of about thirty girls, who appeared bright and intelligent, and were very neatly dressed. They read scriptural selections, and in Matthew's Gospel, without hesitating, and answered questions promptly on the portions read, though somewhat impeded by diffidence. They answered well when questioned on the smaller and larger catechisms and Scripture history; also on a part of Negundu, and a few pages in grammar and geography. Three or four of them sang a native air, and two of them read in English. It was pleasing to see their intelligent and happy countenances, as lighted up with the gleams of mind beginning to act

on great subjects, and dwelling on the thoughts of God and the Savior, the "children's friend."

The examination of the English school commenced at three o'clock, and also with the lower classes, W. H. Bagley, Esq. kindly presiding. It was stated that one hundred and fifty-one young Hindoos of the school were present; and that they were divided into eight classes. The lowest class was examined only in the small catechism and spelling; the others successively, according to their progress, in the larger and smaller catechisms, Scripture History, reading in the Old and New Testaments, grammar, geography, Brief Survey of History, History of England, arithmetic, (in which they showed much spirit in examining each other,) and in algebra. It was stated that the first class were prepared for examination in geography, and in Symmond's History and Geography of India; but their was not time to test their knowledge. The monitorial class were examined briefly in plane trigonometry, on the method of measuring heights and distances in accessible places, and also briefly in oblique trigonometry. This class read part of a chapter in Hebrews, and examined each other, and were examined by Mr. Winslow and others on different portions of the Epistle, as well as the part read, with great satisfaction to the hearers.

The exercises were enlivened by two dialogues spoken by very little boys with great humor and propriety, and by the reciting of hymns and prayers. One lad rehearsed the speech of Paul before King Agrippa, with a good degree of propriety, entering apparently into the meaning of the words. The chapel was well filled with pupils and visitors, many of the latter as well as the former being natives, some of them native gentlemen, and several of the native converts of the Free Church of Scotland, including Vancataramiah, native preacher, who took part in the examination.

Mr. Bagley at the close, after the distribution of the prizes, expressed himself as much gratified with the appearance of the English School, regretting that he was not in season to witness that of the girls and the boys of the vernacular schools, and testifying to the importance of supporting such valuable institutions in so populous a neighborhood. He was sure that they were doing great good. Others privately expressed their high satisfaction with the animation, promptness and spirit manifested by the pupils throughout. Sometimes they got beyond their depth, and sometimes doubtless repeated merely memoriter; but generally they evidently understood, to a great degree, what they recited, and could not but be convinced, in their own minds, of the superiority of Christianity over idolatry. Their whole education is undermining the foundation on which Hindooism rests. The number of pupils present was four hundred and seventy-one; some belonging to the schools being detained by sickness and other causes. The examination closed at sunset.

### Sandwich Islands.

LETTER FROM MR. BISHOP, OCTOBER 26,  
1849.

MR. BISHOP is now laboring at Ewa, the station which he has occupied for so many years, independently of the Board. In accordance with the plan referred to in the Herald for January, and more fully set forth in the last Annual Report, he will henceforth look to the people under his care for his support. Still he does not wish to cut himself off from the sympathies and prayers of American Christians; hence he will make known the state and prospects of his field, as heretofore, to the Prudential Committee, and through them to the public.

#### Religious Declension at Ewa.

It appears from the following extract, that the purity and efficiency of his church have been injuriously affected by the alarming prevalence of disease and death among his people a few months ago.

The past has been a year of religious declension. The late revival subsided a year ago, when the measles began to prevail. There were no symptoms of a retrograde movement, however; and we seemed to be holding on our way in peace. But suddenly I found the Sabbath congregation reduced to a mere handful, varying from forty to one hundred; and so it continued for about five months. During the whole winter, sickness and death were around us; and our great work consisted in visiting the sick and attending funerals.

At our communion on the first Sabbath in April, about two-thirds of the original church had returned. The remainder were either dead, or still too feeble or too indifferent to attend the services of the sanctuary. Sickness and death were still among us; and long absence had weaned many from public worship. Indeed, there are many who, to this day, have never returned to their duty as members of the church, and who give not God the glory of their recovery.

The cause of this is apparent. They were led by their doctors into gross acts of idolatry, according to their ancient customs, in order to obtain a cure for their sickness. They sinned against the light, and were left by the Holy Spirit to the consequences. God only knows whether they can be reclaimed; but they are shutting their hearts against the truth.

#### Diminished Population.

Mr. Bishop has some remarks upon the perpetuity of the Hawaiian nation, which will be read with melancholy interest.

The prospects of this people, at the present juncture, are peculiarly discouraging. They are a sickly and dying race. In this respect they have greatly degenerated from their former athletic condition. The diseases imported from civilized lands, in former years, have wrought this disastrous change. Their numbers have diminished more than fifty per cent. in one generation; and no indications of their perpetuity appear upon the face of society. Christianity affords the sole ground of hope that a remnant will be saved.

The cause of this decrease in the population at the Islands is further accounted for in the subjoined paragraph.

This people, with few exceptions, do not regard the organic laws of life in their mode of living. All their habits are wrong. With little forethought, and holding human life in low esteem, they pay no regard to cautions for preserving health; live in filth and among vermin; wear clothes in dry weather, but take them off when it is wet and cold; sleep abroad in the night air; freely indulge in unwholesome and excessive diet, and have nothing as suitable food in sickness. When suffering with a raging fever, their lungs laboring under a severe influenza, they will plunge into cold water to allay their internal heat. Indeed, cold water is their main specific for every kind of sickness.

#### Partial Improvement.

According to the testimony of all competent judges, there has been a marked change in the physical and social state of the Hawaiians; though there is still much to lament in their habits and customs.

There is, however, a gradual diminution of their poverty and destitution; and there is also an increase of the comfortable means of living. Since the discovery of gold in California, the price of labor and of all native produce has doubled, and articles of foreign fabric, at the same time, have fallen in value. Every man who is industrious, can and does accumulate property. It is not uncommon to find men with one or two hundred dollars in their possession. But the native who gets money,

instead of improving his habitation, and increasing his domestic comforts, usually spends it in buying expensive clothing and gay trappings for his horse. To see him on horse-back, decked out in his expensive equipments, one might suppose him in easy circumstances. But what you see on him and about him, is nearly all that he is worth. His house is a mere thatched hovel, with one room, containing a few mats and calabashes, and perhaps a chair or two and a table, with a chest for clothing. The whole establishment is without cleanliness or comfort, and it indicates but an incipient state of civilization. Still he is as well off as his neighbors; and he is, therefore, respectable in his own eyes and also in theirs. He feels no sense of degradation, because he compares himself only with his own people. He feels, too, that his present condition is much elevated above that of his fathers, or of himself, as he was a few years ago. He has a seat of his own in the chapel, and comes to church with his family on the Sabbath, well dressed and clean. He has a horse to ride to and from the service, and he carries his Bible and hymn-book at his side.

This is the bright side of the picture. But his old habits of aversion to labor, his want of forethought, his proneness to deceive and take undue advantage of his neighbor, and his facility to fall into temptation, cling to him still, and are often contending for the mastery.

#### *The Hawaiian Christian.*

It will be understood, of course, that the following description does not apply to all church members at the Sandwich Islands. Some are bright examples of piety and holy living.

In truth, he is made up of two natures; one being that of the Christian, lately assumed; the other that of the old heathen, with all his prejudices and superstitions. It cannot be expected that his walk and conversation will be as if he had been born and nurtured in the bosom of a Christian family.

He may be better compared to some Washingtonian, once the wretched victim of vice, and the inhabitant of the gutter, but now washed and clean, and admitted into decent society, still struggling, however, against his former appetites and habits, perhaps manfully, and anon overtaken in an unguarded moment, and falling into the snare. He still struggles, and on the whole he is able to hold on his way. There is much to lament

in his course; but he holds on to the end, dies in peace, and in the hope of immortality.

Compare a Hawaiian Christian to this brand plucked from the burning, and you have his character. From the world he gains the name of a hypocrite, because of the frequent mastery of his former habits over him. His pastor and his more established brethren stand in fear of him, exhort him, and pray for him, because his light does not shine as it ought, and his faith is too feeble, and Satan's temptations are strong. But the Lord is gracious unto him, while he lingers like Lot on the plain; and he is finally carried through in safety, a ransomed heathen, a sinner saved by grace. Bless the Lord, and give him all the glory!

#### *Ground of Hope.*

The following extract will doubtless gratify all the friends of the Sandwich Islands mission.

The ground of hope that a remnant of this people will be left to perpetuate the race, rests on the fact that there are many virtuous men and women among them. God is hearing their prayers, and blessing their endeavors to promote the welfare of the nation. He has already interposed his kind providence, by delivering them in repeated instances, when their enemies were ready to swallow them up.

The severe ordeal through which the Government and people have just passed, during the embraces of French "liberty, equality, and fraternity," is an instance in point. During the late visit of the French Admiral, prayer was offered up in every Christian family, and in social and public meetings, for the Government and nation. And God turned the heart of the Admiral from his first design to burn, plunder and massacre, and sent him away in chagrin at what he had so wantonly and unavailingly done. Why should the Lord thus interpose, if it be not that he has purposes of good in store for the Hawaiians, even for the remnant, the chosen vessels of his mercy?

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LETTER FROM MR. HITCHCOCK, NOVEMBER 6, 1849.

#### *State of Religion in Molokai.*

THE intelligence from this station has been cheering for some time past; now, however, the report is of a different character.



My letters of late years have doubtless greatly encouraged you; but this must be of a different character, though it will not be wholly discouraging. Religion has not been in a more undesirable state with us, for many years past, than it is now. I have reported in some of my recent letters, that not a single case of discipline had occurred, for nearly or quite two years, among all our eleven hundred church members; now, however, I am obliged to say, that within less than four months several very aggravated cases of crime have occurred among our communicants. Formerly the house of God was uniformly thronged on the Sabbath, or at least very well filled; now there are many empty seats, and a spirit of slumber is quite too common among the professed disciples of Christ.

Still our heavens are not entirely clothed in clouds; there is some clear sky even now to be seen. We frequently hear the strong cry of importunate supplication; the little prayer-meetings are not altogether deserted; the sanctuary on the Sabbath, though not so full as formerly, shows its several hundred attendants; and the word of God is listened to with interest and profit. The Sabbath schools are still sustained, without much diminution; the ai-o-ka-la is committed to memory by many children, as well as adults; extraordinary efforts to awaken the people are far from being entirely unsuccessful; our monthly concerts are still interesting; and many other things keep our spirits from sinking in general darkness and gloom.

At a recent three days' meeting, in a region where the state of religion had been very disheartening, I preached eleven sermons, all of which seemed to do good; and when I left, I was much cheered by an evident awakening among professors of religion. At a meeting of the same kind at Halawa, the results, though not so marked, were encouraging. Indeed, I am full of hope that things will hereafter assume a more pleasing aspect.

#### *Liberality of the Natives.*

The contributions of our island at the monthly concert of prayer averaged, for the whole of the year 1848, about thirty-five dollars a month. The receipts for 1849 will be about the same. My people are also doing what they can to relieve the Board of our support. For these six years past they have paid for

the support of their own missionary, on an average, between three hundred and fifty and four hundred dollars. With the monthly concert contributions of the present year, I now send two hundred and fifty dollars paid me as salary; so that for these two years, you will perceive, we have paid into your treasury enough for my salary and a part of my associate's.

This being the case, it is the opinion of some, and perhaps it may be yours, that we should no longer depend on you, but on the people for our support. We think, however, that our own usefulness, the good of the natives, and the prosperity of the cause, requires us to remain as we are. By the present system the people do as much as they could be expected to do for the support of the gospel, both at home and abroad, were we to leave the Board, and throw ourselves wholly on them. But in case we should do this, we should lose the good influence which contributing for the foreign missionary cause is now exerting upon them; an influence which has become powerful, and I cannot but hope that it will be in a good degree permanent. They could not pay my salary, to say nothing about that of my associate, and at the same time do as much as they now do at the monthly concert. So long as this shall continue to be the case, will it not be best for us to continue to receive our support from you, while we urge the people, in the form of direct salary, and by monthly concert contributions, to do what they can toward defraying our cost to the Board? Now when I plead the duty of Christians to support the gospel, I am not liable to imputations of interested and selfish motives. I could not avoid such imputations, were I to depend on them for my maintenance.

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#### *Choctaws.*

LETTER FROM MR. C. C. COPELAND,  
MARCH 5, 1850.

#### *Labors among the Western Choctaws.*

MR. C. C. COPELAND has been stationed of late at Mount Pleasant; and he is the only member of the mission whose time is given wholly to the Choctaws residing in the western part of the nation. Some idea of the nature of his labors, and of the encouragement which he finds in them, may be obtained from the following extract.

In my preaching tours, during the past winter, I have been much exposed, and



I feel the effects very sensibly; still I am able to "keep the track." Our people have been constant in their attendance at meeting, often walking barefoot over the frozen ground, and even through snow and ice, to hear the gospel; and some have come without either coat, blanket or shoes. These things encourage us to persevere. On some of the coldest days which we have had, I have preached in the open air to attentive congregations, without even a bush-arbor to shelter us from the piercing wind.

I have been able to answer another call for the Word of life. A small congregation has been gathered on the road from Mount Pleasant to Boggy depot. It is a small, but good beginning. The people listen to the Word with marked attention. We are not able to go there on the Sabbath, but preach Wednesdays once in two weeks. Thomas H. Benton was there last week; and his report is, "The people say they not hear half enough, not half satisfied." The congregation is increasing, and I am hoping for good things in that neighborhood.

We have still another call from a place where a small house is already built; but I fear that we cannot supply the demand, unless we can have a meeting on some week-day.

I feel lonely at times in this wide field. Mr. Kingsbury comes as often as he is able; but his visits are so "far between," that the track he leaves during one visit, is washed away before he comes again. But the Lord is gracious to his people in this land. He preserves them in a wonderful manner. We cannot preach to them all oftener than once in from four to six weeks; and sometimes months pass between our visits. Still they struggle on, and maintain their meetings on the Sabbath, their prayer-meetings, and their Sunday schools.

The congregation at Bennington met yesterday to devise means for sustaining their day and Sabbath schools, and for establishing a Sunday school in a neighborhood about eight miles from them. Property was contributed to the amount of one hundred and four dollars.

At this station we have a very pleasant state of things at present. Prayer-meetings are well attended; and we hope that we are making advances in love to God and one another. When I am absent the people all meet on the Sabbath, sing, and pray, and read the word of God in their own language; and perhaps one of the elders gives an exhortation.

These things greatly encourage our hearts.

I might also mention the desire of the people for a supply of Choctaw books. I have just received an order for twenty dozen copies of the different books in Choctaw from the Arkansas district. The order was accompanied with a certificate of deposit of money for the payment of those sent a year ago. And the people in that district are willing to pay for all which they receive. The Choctaws are beginning to prize their books.

### Sioux.

LETTER FROM DOCT. WILLIAMSON, JANUARY 22, 1850.

#### Church organized at Kaposia.

DOCT. WILLIAMSON continues his efforts in behalf of the Sioux at Kaposia, the station which he has occupied since he left Lac-qui-parle. The latest information from him is contained in the subjoined extract.

We have recently organized a church at this station, which consists (besides my own family, and Mr. Cook, the teacher who is supported by the Government) of the families of Messrs. Denton and Robertson, and also seven Dakota females. Mr. and Mrs. Denton labored some ten or twelve years for these Indians, under the patronage of the Evangelical Missionary Society of Lausanne, Switzerland. He came to this country under the direction of that society; but she was formerly a teacher in the mission school at Mackinaw. He has been chosen and ordained a ruling elder in the church.

Mrs. Robertson was a pupil in the school at Mackinaw, where she became hopefully pious, and was admitted to the church. Her maiden name was Jane Anderson. Her mother, a half-breed Sioux, died not far from Kaposia last summer, giving considerable reason to hope that she had been born of the Spirit, though she had never received baptism. Her husband, a Scotchman by birth, has been living in this country eleven or twelve years. He is now the farmer for the Indians of this village. I admitted him to Christian communion last summer, on the profession of his faith in Christ; the only individual whom I have admitted to this privilege since I came here.

Of the Indian women, six were admitted to the church at Lac-qui-parle, during my residence at that station, be-

tween May, 1837, and March, 1839; and one was received into the Methodist church here about the same time. Four of them live on the other side of the river, in the neighborhood of St. Paul's, from four to six miles distant. Hence they cannot attend our meetings regularly; but they come frequently, when they are able to come.

For their sakes, and for the sake of others residing near them who understand only the Dakota language, I have preached in a private house at St. Paul's

every other Sabbath during the winter; and I intend to do so while the ice shall afford a good bridge across the Mississippi. My audience there has been about the same as at Kaposia, that is, from ten to twenty, who understand Dakota better than any other language. Ordinarily they seem to give very good attention. Indeed, some have evinced such marked seriousness, that for some time I have hoped that the Spirit of the Lord was operating on their hearts.

### Miscellanies.

#### GEOGRAPHICAL DISCOVERIES IN SOUTH AFRICA.

THE London Missionary Society, for several years past, has had a station at Kolobeng, the most northerly point on the eastern coast of South Africa, occupied by any missionary organization. It has been hoped and believed that explorations would be attempted from this "advanced post of missions," which would make us more intimately acquainted with the unknown region lying beyond. This anticipation has already begun to be realized.

The Missionary Magazine and Chronicle for March contains a very gratifying and valuable communication from Mr. Livingston, the missionary at Kolobeng; in which he gives an account of a journey made by him and others to Lake Ngami. Mr. Livingston is a son-in-law of the missionary Moffat; and he has a brother, a clergyman, residing in Livingston county, New York. In presenting the following letter to the public, the Directors say:

We have rarely, if ever, had the pleasure of presenting to the friends of missions, or the lovers of geographical enterprise, a communication more interesting in its character, or important in its bearings, than the following letter of our valued missionary, the Rev. David Livingston. It will be remembered by many that when our late revered friend, the Rev. John Campbell, in the year 1820 penetrated to the native city of Lattakoo, it was regarded as an achievement that promised much for the native tribes of the interior; and much has been effected by the establishment of our mission in that, or rather in the new station, which has assumed the name of Kuruman, from the fountain by which it is supplied. Several prosperous missions have since been founded among tribes previously unknown; and the labors of the French Protestant mission, which God has honored with great prosper-

ity, have been among the happy results of the early enterprise of the deceased missionary traveler.

The Kuruman station, however, so ably occupied by our beloved brother Robert Moffat and his faithful coadjutors, was long the advanced post of missions; and it was not till after his return from England, that other enterprising brethren moved forward to regions beyond, and established new missions among the aboriginal tribes. Of these, Mr. Livingston has been honored to found a station at Kolobeng, which is more than two hundred miles north-east-by-north from the Kuruman; and this he did, as may be seen from the following letter, with a view of seizing the first opportunity to advance to the more populous regions which are believed to lie yet further north.

In the month of July last, an opportunity was presented to this enterprising missionary of gratifying his long-cherished purpose, by the visit of two benevolent travelers, Messrs. Murray and Oswell, who requested his co-operation in attempting to cross the desert, and exploring the unknown regions to the north. This overture Mr. Livingston gladly embraced, unintimidated by the hardships or dangers of the undertaking; and, through the gracious providence of God, the effort has been crowned with distinguished success. The point reached is upwards of three hundred miles directly north-west of Kolobeng, and, consequently, little short of six hundred miles from Kuruman; while the character of the inhabitants appears to present both powerful claims and encouragements to future missionary effort. But the discovery of large inland rivers running from the north, that hitherto *terra incognita*, seems to open a highway for the progress of the gospel in the interior of Africa, on which we trust our faithful missionaries will be permitted shortly to enter.

The Directors gladly embrace the occasion to express their deep sense of the disinterested zeal, benevolence and liberality of the gentlemen in whose company their

devoted missionary achieved this difficult, but most important undertaking, and they will be happy, on their arrival in this country, to render them the assurance of their sincere respect and gratitude.

The letter of Mr. Livingston, dated September 3, and written from the "banks of the River Zonga," is as follows :

I left my station, Kolobeng, (situated 25° south lat., 26 east long.,) on the 1st of June last, in order to carry into effect the intention of which I had previously informed you, viz. to open a new field in the north, by penetrating the great obstacle to our progress, called the desert, which, stretching away on our west, north-west and north, has hitherto presented an insurmountable barrier to Europeans. A large party of Griquas, in about thirty wagons, made many and persevering efforts at two different points last year; but, though injured to the climate, and stimulated by the prospect of much gain from the ivory they expected to procure, want of water compelled them to retreat.

Two gentlemen to whom I had communicated my intention of proceeding to the oft-reported lake beyond the desert, came from England for the express purpose of being present at the discovery; and to their liberal and zealous co-operation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, seven men came to me from the Batavana, a tribe living on the banks of the lake, with an earnest request from their chief for a visit. But the path by which they had come to Kolobeng was impracticable for wagons; so, declining their guidance, I selected the more circuitous route by which the Bermangueato usually pass; and, having Bakwains for guides, their self-interest in our success was secured by my promising to carry any ivory they might procure for their chiefs in my wagon; and right faithfully they performed their task.

When Sekhomi, the Bermangueato chief, became aware of our intentions to pass into the regions beyond him, with true native inhumanity he sent men before us to drive away all the Bushmen and Bakalihari from our route; in order that, being deprived of their assistance in the search for water, we might, like the Griquas above mentioned, be compelled to return. This measure deprived me of the opportunity of holding the intercourse with these poor outcasts I might otherwise have enjoyed. But, through the good providence of God, after traveling about three hundred miles from Kolobeng, we struck on a magnificent river on the 4th of July; and without further difficulty, in so far as water was concerned, by winding along its banks nearly three hundred miles more, we reached the Batavana, on the lake Ngami, by the beginning of August.

Previous to leaving this beautiful river on

my return home, and commencing our route across the desert, I feel anxious to furnish you with the impressions produced on my mind by it and its inhabitants, the Bakoba or Bayeiye. They are a totally distinct race from the Bechuanas. They call themselves Bayeiye (or men); while the term Bakoba (the name has somewhat of the meaning of "slaves") is applied to them by the Bechuanas. Their complexion is darker than that of the Bechuanas; and, of three hundred words I collected of their language, only twenty-one bear any resemblance to Sechuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Sechuana fluently; and, while the wagon went along the bank, I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reeds. The banks are beautiful beyond any we had ever seen, except perhaps some parts of the Clyde. They are covered, in general, with gigantic trees, some of them bearing fruit, and quite new. Two of the baobab variety measured seventy to seventy-six feet in circumference. The higher we ascended the river, the broader it became; until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal; and as we approached the point of junction with other large rivers, reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north, awakens emotions in my mind which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants, might, if uttered, call forth the charge of enthusiasm; a charge, by the way, I wish I deserved; for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it. However, I do not mean the romantic, flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward.

One remarkable feature in this river is its periodical rise and fall. It has risen nearly

three feet in height since our arrival, and this is the dry season. That the rise is not caused by rains is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake, it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than two thousand feet above the level of the sea, (water boiled at  $207\frac{1}{2}^{\circ}$  thermometer,) and the reports of the Bayeiye that the waters came from a mountainous region, suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow.

All the rivers reported to the north of this have Bayeiye upon them; and there are other tribes on their banks. To one of these, after visiting the Batavana, and taking a peep at the broad part of the lake, we directed our course. But the Batavana chief managed to obstruct us, by keeping all Bayeiye near the ford on the opposite bank of the Zonga. African chiefs invariably dislike to see strangers passing them to tribes beyond. Sebitoane, the chief who in former years saved the life of Sechele, our chief, lives about ten days north-east of the Batavana. The latter sent a present as a token of gratitude. This would have been a good introduction; the knowledge of the language, however, is the best we can have. I endeavored to construct a raft, at a part which was only fifty or sixty yards wide; but the wood, though sun-dried, was so heavy it sunk immediately. Another kind would not bear my weight, although a considerable portion of my person was under water. I could easily have swam across, and fain would have done it; but, landing without clothes, and then demanding of the Bakoba the loan of a boat, would scarcely be the thing for a messenger of peace, even though no alligator met me in the passage. These and other thoughts were revolving in my mind as I stood in the water, for most sorely do I dislike to be beaten, when my kind and generous friend, Mr. Oswell, with whom alone the visit to Sebitoane was to be made, offered to bring up a boat at his own expense from the Cape; which, after visiting the chief, and coming round the north end of the lake, will become missionary property. To him and our other companion, Mr. Murray, I feel greatly indebted; for the chief expense of the journey has been borne by them. They could not have reached this point without my assistance; but, for the aid they have rendered in opening up this field, I feel greatly indebted; and, should any public notice be taken of this journey, I shall feel obliged to the Directors if they express my thankfulness.

The Bayeiye or Bakoba listened to the statements made from the divine word with great attention; and, if I am not mistaken, seemed to understand the message of mercy delivered better than any people to whom I

have preached for the first time. They have invariably a great many charms in the villages; stated the name of God in their language (without the least hesitation) to be Oreeja; mentioned the name of the first man and woman, and some traditional statements respecting the flood. I shall not, however, take these for certain, till I have more knowledge of their language. They are found dwelling among the reed all round the lake, and on the banks of all the rivers to the north.

With the periodical flow of the rivers great shoals of fish descend. The people could give no reason for the rise of the water, further than that a chief, who lives in a part of the country to the north, called Mazzekiva, kills a man annually and throws his body into the stream, after which the water begins to flow. When will they know Him who was slain, that whosoever will, might drink of the water of life freely!

The sketch which I inclose is intended to convey an idea of the River Zonga and the Lake Ngami. The name of the latter is pronounced as if written with the Spanish *n*, the *g* being inserted to show that the ringing sound is required. The meaning is "great water." The latitude, taken by a sextant on which I can fully depend, was  $20^{\circ} 20' S.$  at the north-east extremity, where it is joined by the Zonga; longitude, about  $24^{\circ} E.$  We do not, however, know it with certainty. We left our wagon near the Batavana town, and rode on horseback about six miles beyond to the broad part. It gradually widens out into a frith, about fifteen miles across, as you go south from the town, and in the south-south-west presents a large horizon of water. It is reported to be about seventy miles in length, bends round to the north-west, and there receives another river similar to the Zonga. The Zonga runs to the north-east. The thorns were so thickly planted near the upper part of this river, that we left all our wagons standing about one hundred and eighty miles from the lake, except that of Mr. Oswell, in which we traveled the remaining distance. But for this precaution, our oxen would have been unable to return. I am now standing at a tribe of Bakurutse, and shall in a day or two re-enter the desert.

The principal disease reported to prevail at certain seasons appears, from the account of the symptoms the natives give, to be pneumonia, and not fever. When the wind rises to an ordinary breeze, such immense clouds of dust arise from the numerous dried-out lakes, called salt-pans, that the whole atmosphere becomes quite yellow, and one cannot distinguish objects more than two miles off. It causes irritation in the eyes; and, as wind prevails almost constantly at certain seasons, this impalpable powder may act as it does among the grinders in Sheffield. We observed cough among them, a complaint almost unknown at Kolobeng. Mosquitoes swarm in summer, and the banian and palmyra give, in some parts, an Indian cast to the scenery. Who will go in to



possess this goodly land in the name of Him whose right it is to reign?

Mr. Livingston arrived at Kolobeng, "in health and safety," on the 10th of October.

#### LANGUAGES OF SOUTH AFRICA.

THE attention of the Christian public has been particularly drawn of late to the supposed resemblance of nearly all the languages of South Africa. Statements have been made in the Herald, from time to time, which have thrown some light upon this interesting question. But in the following extracts from an essay of Mr. L. Grout, recently published in the Journal of the American Oriental Society, the most authentic information has been carefully embodied; and it is certainly gratifying to discover so much evidence in support of a theory, which has a direct and very favorable bearing on the progress of missions in that part of the world.

#### Two Classes of Languages.

In the present state of our information, it appears that all the native dialects of Africa, south of the Equator, or rather south of Jebel-el-Kumr, (the Mountains of the Moon,) may be reduced to two classes. The first, or most ancient, may be called the *click class*. It represents the language spoken by the earliest inhabitants of this part of the continent, and embraces the cognate dialects of the Hottentots, and the Korannas, the Namaquas, and the Bushmen, a scattered population inhabiting the northern frontier of Cape colony and the banks of the Gariep, or Orange river. These dialects are gradually going into disuse; and the time may not be far distant when all which shall remain of them will be their history, a few religious books published in them by former missionaries, and perhaps some of their clicks, which may have passed into the neighboring tongues. The chief characteristics of this class are deep aspirated gutturals, other harsh consonants, and a multitude of ugly, inimitable clicks.

The second may be called the *alliterative class*. It differs widely from the former. Instead of the endless, and, to a European, unutterable jargons of the other class, its pronunciation is flowing and harmonious; and its structure is simple, systematic and beautiful. Its most remarkable and distinguishing feature is its alliteration, or euphonic concord; which is a peculiar assimilation of initial sounds, produced by prefixing the same letter, or letters, to several words in the same proposition, related to, or connected with one another. The initial element of the leading noun re-appears either in a euphonic letter, or some other form, at the beginning of each of the dependent or related words in the sentence, as: *abantu bake bonke abakolwayo ba hlala ba de ba be ba qedile*, all his faithful men remained until they had finished; *izintu zetu zonke ezilungileyo zi vela ku 'Tixo*, all our good things come from God. But the alliteration is not always so manifest as in these examples. It is sometimes obscured by contractions in the initial element of the noun, and euphonic changes in contiguous vowels, as: *izini (ilizini) lake li lungile*, his word is good; *umfazi wake wa pendula wa ti*, (umfazi uake wa pendula wa ti,) his wife answered and said. So

strong is the influence of this inclination to concord produced by the repetition of initials, that it controls the distinction of number, and quite subordinates that of gender, and tends to mould the pronoun after the likeness of the initial element of the noun to which it refers, as: *amadoda ake a ya hamba*, (the) men of him they do walk; *abafazi bake ba ya hamba*, (the) women of him they do walk; *izintombi zake zi ya hamba*, (the) daughters of him they do walk; *imihlambi yake i ya hamba*, (the) flocks of him they do walk; *inkabi yake i ya hamba*, (the) ox of him he does walk. In the first four of these examples, the pronouns *a*, *ba*, *zi* and *i* are of the same number, but they differ in form according to the initial elements of the nouns to which they refer. In the second and third examples, the pronouns *ba* and *zi* are of the same gender, but of different forms; while, in the last two examples, the pronouns *i* and *i* are of different genders, but of the same form, according to the initial elements of the nouns for which they stand.

The principal families of dialects which are at present known to belong to the alliterative class, are these four, viz: the Zulu, or Kafir; the Sechuana; the Damara; and the Congo.

#### The Kafir Family.

1. The first named family, embracing the cognate dialects *Zulu*, *Kafir*, and *Fingo*, extends along the south-eastern coast of Africa, from near Delagoa bay on the north, to the Great Fish River, or the old colonial boundary on the south, and from the Indian Ocean inland, to the great chain of mountains by which it is separated from the Sechuana family. The Zulu dialect is spoken by the natives in Natal colony; by the Amazulu, whose country extends from the Utagala River nearly to Delagoa Bay, and inland to the Drakenberg or Quathlamba Mountains; and by the subjects of Umoselekatsi, who formerly occupied a country near the Kuruchane Mountains, but having been driven thence in 1837, by the Boers, retired to the north-east, and is supposed to dwell, at present, somewhere inland from Inhambane. The Kafir dialect is spoken by the Amaxosa or Kafirs proper, who reside along the coast, between the Fish and Bashi Rivers; by the Abatembu or Tambukis, now occupying a tract of country between the upper branches of the Kei and the Tarka district of the colony; and by the Amafonda, living chiefly upon the banks of the Umzimvubu. This dialect is closely allied to the Zulu. The principal points of difference are such as might be expected from the different geographical position of the two tribes, from which the names of the dialects are taken. The Zulu being the farthest removed from foreign tongues, especially the Hottentot, is comparatively free from clicks and words of foreign extraction, in both which the Kafir abounds. The latter also seeks to abbreviate and contract its words, while the former delights in full forms. The other sister of the Zulu, the Fingo dialect, is the language of several tribes or remnants of tribes, scattered in various places. Among these are the Fingos or Amafengu, many of whom reside in the old colony; the Amabaca, reported as about to settle on the borders of Natal colony; the Matabeles, remnants of tribes which have settled in different parts of the Bechuana country, chiefly along the Blue Mountains, and the Caledon River; and the Amaswazi or Baraputes, a large and powerful tribe living north-west of the Amazulu, and extending nearly to Delagoa Bay. The language of the Amaswazi has been reckoned as of the Fingo branch, though in many of its features it rather resembles the Zulu dia-

lect. Indeed, all the dialects of the Fingo branch seem to approximate nearer to the Zulu than to the Kafir, in every respect, with the exception of consonantal changes, which are its peculiar feature.

The following examples may give some idea of the dialectal variations in the triad above mentioned :

| English.    | Zulu.    | Kafir. | Fingo.   |
|-------------|----------|--------|----------|
| Arrive      | fika     | fika   | figa     |
| Bread       | isinkua  | isonka | isinkua  |
| Cattle      | izinkomo | inkomo | itinkomo |
| Cook        | peka     | peka   | pega     |
| Eyes        | amehlo   | amehlo | amaso    |
| Father (my) | ubaba    | ubawo  | ubaba    |
| Man         | indoda   | indoda | intonta  |
| Person      | umuntu   | umutu  | umuntu   |
| Rain        | imvula   | imvula | infula   |
| Ren         | gijima   | gidima | gijima   |
| Water       | amanzi   | amanzi | amanti   |

### The Sechuana Family.

2. The second or Sechuana family of the alliterative class comprises the dialects spoken by the Basutos, Barolong, Baharutis, Batlokwas or Mantalis, Batlapis; in a word, by all the great Bechuana tribes of Southern Africa. Their country may be described, in general terms, as extending from 23° to 29° of east longitude, and from the Orange River northward, to a little beyond the tropic of Capricorn. Some of the general features of this family are exhibited in the following notes, drawn from the *Etudes sur la Langue Sechuana*, by Rev. E. Casalis, a missionary of the Paris Missionary Society, now laboring among the Sechuans.

The Sechuana language is rich in names for external objects, but very deficient in metaphysical terms. It has no words signifying "spirit," "conscience," etc., and none to express the abstractions of mind. Harmony and clearness are its chief qualities. Its words generally have from two to four syllables, each syllable being composed of one consonant and one vowel following it. The noun is composed of a variable prefix and a radical. The plural number is formed from the singular by changing the prefix *le* into *ma*, as : *legeba*, plural *mageba*; *mo* into *ba*, as : *motu*, man, plural *batu*, men; *se* into *ti*; and *bo* into *ma*; or else the plural is marked by the prefix *ti*. The article is nothing but the prefix of the noun repeated, and is used to bind the adjective to the substantive, as : *sefate se segolu*, great tree, liter. tree the great. The adjectives are few, because of the frequent employment of nouns to express attributes, as : *motu oa musa*, man of amiability, i. e. amiable man. The adjective takes the prefix of the substantive to which it belongs, and is always placed after the noun, as : *selomo se segolu*, precipice the great. The place of the comparative degree is often supplied by employing the verb *feta*, to surpass; yet comparison is regularly expressed by the preposition *go*, to, towards. The pronoun of the third person accommodates itself to the prefix of the substantive to which it relates. Thus, the prefix *se* gives the pronoun *sona*, or *sea*, before the verb; *le* gives *lona*, or *lea*; *bo* gives *bona*, or *boa*; *li* gives *chona*, or *lia*; and *a* gives *ana*, or *a*, as : *serutu sa moseme ki sona se seintle*, the basket of rush it is beautiful; where *se* of *serutu* combines with the preposition *oa*, of, and makes *sa*, unites itself with the pronoun *ona*, and makes *sona*, becomes the article *se*, and prefixed to the adjective *intle* makes *seintle*; all of which shows the control of the subject over the other parts of the sentence. The verb has three forms, the efficient, causative, and relative; and each form has

three voices, the active, the passive, and the middle, as : eff. act. *kia reka*, I buy; pass. *kia rekoo*, I am bought; mid. *kia iteka*, I buy myself; caus. act. *kia rekisa*, I cause to buy; pass. *kia rekisoo*, I am caused to buy; mid. *kia itekisa*, I cause myself to buy; rel. act. *kia reketa*, I buy for, etc. A few verbs have a reciprocal force, as : *bofa*, to bind; *bofana*, to bind one another. Some have an intensive force, as : *bofisisa*, to bind very strong, etc. etc. These notes, derived from "a very creditable work for completeness and simplicity," are sufficient to give some idea of the Sechuana language; and, compared with the foregoing account of the Zulu dialect, show the affinity of the two families.

An interesting fact concerning the dialects of south-eastern Africa is, that their divergence from one another corresponds with the geographical relations of the tribes which speak them. Thus from the Great Fish River to the Natal colony there is a gradual approximation of the Kafir dialects to the Zulu. So from the Quathlamba Mountains, which border the Natal colony, to the farthest Bechuana tribes, there is a gradual divergence from the Zulu. Accordingly, the Sechuana family has been divided by some into two branches, the eastern and the western. The difference between them lies chiefly in consonantal changes, the eastern dialects being softer than the western, and more like the Zulu. The soft aspirate of the eastern tribes becomes a guttural among the western. The *l* and *s* of the former become *r* with the latter; the *f* and the *p* of the one become *h*, *sh*, *tl*, or *ts* in the other. The following specimens, taken respectively from the Zulu, the Sesuto, a dialect of the eastern branch of the Sechuana, and the Setlapi, a dialect of the western branch of that family, will serve to show the resemblance and difference between the two branches of the Sechuana, and between the Sechuana and Zulu families :

| English. | Zulu.   | Sesuto. | Setlapi. |
|----------|---------|---------|----------|
| Enter    | ngena   | kena    | tsena    |
| Eyes     | amehlo  | matlo   | matlo    |
| Father   | ubaba   | ntate   | rara     |
| Fue      | umfelo  | mulelo  | mulelo   |
| Foot     | unyawo  | lenao   | lonao    |
| Hand     | isahlia | seatl   | seatl    |
| Life     | ubomi   | bopelo  | botsele  |
| Live     | pila    | pela    | tsera    |
| Milk     | amasi   | masi    | mashi    |
| Night    | ubusuku | bosigo  | bosigo   |
| Tree     | umuti   | sefate  | setlare  |
| Water    | amanzi  | metsi   | metse    |
| Woman    | umfazi  | masari  | masari   |

### The Damara Family.

3. The Damara family includes the dialects spoken by the Damara tribes which dwell on the western coast of Africa, between Benguela and Namaqualand, or from about 17° to 23° of south latitude, and from the coast to about 19° of east longitude. The Damaras are divided into two branches, called the Hill Damaras, and the Cattle Damaras, or Damaras of the Plain. The dialect of the Hill Damaras, who live immediately to the north and north-east of Namaqualand, is the same as that of the Namaquas, and is therefore included in the click class of African tongues. But the dialect of the Damaras of the Plain, who dwell beyond the Hill Damaras, is evidently cognate with the Sechuana and Zulu families. This affinity was first noticed by Rev. Mr. Archbell, for a time a missionary among the Bechuana, and the author of a Sechuana grammar, who made the Damaras two visits, one by way of Walwich Bay, and the other by way of Namaqualand; and his opinion has since been confirmed by Rev. Mr. Haddy, formerly a missionary

in Kafirland, but now laboring among the Damaras. Mr. Haddy has published a small book in the Damara dialect, in which the characteristics of the alliterative class are clearly discernible.

#### *The Congo Family.*

4. The Congo family includes the dialects spoken on the western coast, in the countries of Congo, Loango, Angola, and Benguela, extending from 17° to at least 4° of south latitude, and probably quite to the Equator, or even to the Cameroon Mountains. All the dialects of this extensive region seem to be closely allied to each other, and to have an interesting peculiarity, which long since attracted the attention of travelers and missionaries. An expedition under Diego Cam, on discovering and ascending the river Zaire, about 1483, found the shores "filled with people exceedingly black, and speaking a language which, though Diego knew those spoken in other parts of the coast, was wholly unintelligible to him." In the sixteenth and seventeenth centuries, several Roman Catholic missionaries, laboring in Congo, observed that the language of the people possessed a striking peculiarity in its structure, for which they could not account. According to De Grandpré, the language of the whole of Congo "is extremely musical and flexible; not particularly sonorous, but very agreeable; with a perfect syntax, and bearing in some points a resemblance to the Latin." A grammar of the Bunda language, as spoken in Congo and Angola, published by a missionary of the Propaganda, "acknowledges the existence of an extensive alliteration, produced by what we call the euphonic concord;"\* and the fact stated in the *Missionary Magazine*, published at Graham's Town, that "the principal characteristic of the Bunda language consists in the singular and plural of its nouns, and the voices, tenses, and persons of the verbs, being distinguished by prefixes instead of terminations," shows that the Congo family is nearly related to the Zulu and Sechuana, and consequently belongs to the alliterative class. This conclusion is sustained by comparing with the Zulu and Sechuana a few words selected by Rev. Mr. Casalis, from a work of M. Donville on the Congo, which belong to a dialect of the Congo family, termed the Mogialona:

| English. | Zulu.  | Sechuana. | Mogialona. |
|----------|--------|-----------|------------|
| Bont     | beta   | betša     | beta       |
| Bite     | luma   | luma      | lumata     |
| Die      | fa     | fua       | fa         |
| Five     | hlana  | tlana     | tanu       |
| Name     | igama  | leina     | gina       |
| Rain     | imvula | pula      | fula       |
| Three    | tatu   | taru      | tatu       |
| Water    | amanzi | metse     | masa       |

#### *Other Dialects.*

The other languages of the alliterative class, dialects spoken in that vast and unexplored part of Africa which lies between the tropic of Capricorn, the Mountains of the Moon, Lower Guinea and the Indian Ocean, are too little known to us, at present, to warrant an attempt to classify them according to their families. The following remarks respecting them are mostly taken from the *Missionary Magazine* for 1847. In this periodical it is said:

"All the research yet made proves that the languages spoken in this extensive portion of South Africa are at least similar to those of the Kafir and Sechuana families; and, in many

cases, Kafir and Sechuana roots have been detected. The Delagoa bay dialect has every appearance of belonging to the Fingo branch of the Kafir family, an opinion which is corroborated by the fact that some of the Amafengu, when living in their own countries, were in the habit of trading with the tribes in that neighborhood. In all probability, other dialects spoken still higher up the coast, as those of Inhambane, Sofala, and Quilimane, will be found to belong to the Kafir family. The languages of the interior regions, in the same latitudes, are supposed to belong to the Sechuana family. To this effect the Rev. R. Giddy writes in one of his letters to the General Secretaries of the Wesleyan Missions. 'As far,' Mr. Giddy observes, 'as we can ascertain from incidental information, obtained now and then from the north and north-east, these regions are densely inhabited with people, all speaking the Sechuana language, or some dialect of it, and living in a far more compact and congregated state than those tribes inhabiting the southern regions.'

"At some distance from the coast, and about due north from the mouths of the river Zambesi and Quilimane, lie the Makoas, to which nation many of the emancipated slaves of the Colony belong. They are supposed to extend from about 17° to 9° or 10° south latitude. Still farther in the interior, and to the north-west of Mozambique, from which place they are thought to be two or three months' journey, dwell the Monjous. From Mozambique to as far as Nombasa and Nelinda, along the coast, lie the Sowauli, or, as they are termed by Dr. Krapf, the Sooahelees. Some of these people are also found in the interior of the island of Zanzibar, where they are called Nookhaden. From a statement of Dr. Krapf, in the *Missionary Register*, it would appear that the Sooahelee language is spoken a considerable distance beyond Nelinda. On his visiting Barawa, about 2° north latitude, he thus writes: 'The language of Barawa is Somalee, but most of the inhabitants understand the Sooahelee language, which is spoken from Nukdeesha to Mozambique, but only on the coast, not in the interior. The tribes inland from Nombasa are called Wonicas and Wakambas, the former inhabiting the plains, and the latter dwelling in the hills and forests. The language of the Wakambas seems to be similar to that of the Wonicas; and those Wakambas who have much intercourse with the Wonicas, understand and speak the Wonica language perfectly well.'

With reference to these different tribes, Mr. Boyce observes, in his introduction to Mr. Archbell's Sechuana grammar, that they "speak languages only slightly differing from the Sechuana spoken near the Cape colony. An Arab," he adds, "who had traveled for commercial purposes from Nombasa to Mozambique, at some distance from the sea-coast, gave the writer some specimens of the language spoken among the tribes through which he had passed, in which Kafir and Sechuana words were easily recognized. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood; sufficient proof, this, of a radical identity of language."

This opinion is supported by that of Dr. Adanson, of Cape Town, who has had the opportunity of inspecting two manuscript grammars, prepared by Dr. Krapf, one of which appears to be that of the Sooahelee tongue, referred to in the preceding paragraph, which he found to be a slightly modified form of the Sechuana.

"A language similar to the Congoese is said to be spoken by a people called Kazumbu, some

\* Boyce's Introduction to Kafir Grammar.

of whom have been found among the liberated Africans at St. Helena. They live at such a distance from the coast, that, to arrive at any possession of the Portuguese, they are obliged to travel three or four moons, often over burning deserts. Their language seems to resemble the dialects spoken by the Vishi-Congos, and Congos, in several of its words, especially the numerals. The language of the Molouas, who are supposed to live about the centre of the Continent, in the same latitude with Angola and Bonda, is very similar to the Bunda, as slaves from Moloua learn the latter almost immediately on their arrival in Angola.\*

Some additional light has been thrown upon the languages of the interior by a visit of Rev. T. Arbousset, of the Paris Missionary Society, to some captured negroes near Cape Town, in 1845. He says: "I found the number of captured negroes to amount to two hundred and sixty-two, belonging to three principal tribes, namely, the Makoas, Mazenas, and Koniunkues. The Koniunkues seem to be the farthest removed in the interior. One of them assured me that he had been three or four months in one Arab gang, before they reached the channel of Mozambique. The Mazenas live nearer the coast, probably between the former and the Makoas. The language of the Koniunkues is soft and musical; the words simple and liquid, the vowels distinct, and almost always one to every consonant, as in Kafir and Sechuana, which it much resembles; but it has not the disagreeable cлик of the former, from what I know of it."†

#### THE OPIUM TRADE.

AN Essay on the Opium Trade, as carried on in India and China, including a sketch of its history, extent, effects, &c., has just issued from the press, carefully and elaborately prepared by Nathan Allen, M. D., of Lowell, Massachusetts, and brother of Rev. D. O. Allen, a missionary of the Board at Bombay. The facts brought together by Doct. Allen are truly appalling; and it is very desirable that they should be generally

\* Dr. Adamson's speech at West. Miss. Meeting, in 1846.

† *Commercial Advertiser*, published at Cape Town.

known in the United States, inasmuch as one of the greatest obstacles to the evangelization of China grows out of this demoralizing traffic.

The concluding paragraph of the Essay is as follows:

How can the Chinese regard the English in any other light than wholesale smugglers and wholesale dealers in poison? The latter can expend annually over two millions of dollars on the coast of Great Britain to protect its own revenue laws, but, at the same time, set at bold defiance similar laws of protection enacted by the former. The English are constantly supplying the Chinese a deadly poison, with which thousands yearly put an end to their existence. In England even the druggists are expressly forbidden to sell arsenic, laudanum or other poison, if they have the least suspicion that their customer intends to commit suicide. But in China every facility is afforded and material supplied under the British flag, and sanctioned by Parliament itself, for wholesale slaughter. How long will an enlightened and Christian nation continue to farm and grow a means of vice, with the proceeds of which, even when in her possession, a benighted and pagan nation disdains to replenish her treasury, being drawn from the ruin and misery of her people? Where is the consistency or humanity of a nation supporting armed vessels on the coast of Africa to intercept and rescue a few hundred of her sons from a foreign bondage, when, at the same time, she is forging chains to hold millions on the coast of China in a far more hopeless bondage? And what must the world think of the religion of a nation that consecrates churches, ordains ministers of the gospel, and sends abroad missionaries of the cross, while, in the mean time, it encourages and upholds a vice which is daily inflicting misery and death upon more than four millions of heathen? And what must be the verdict of future generations as they peruse the history of these wrongs and outrages? Will not the page of history which now records twenty millions of pounds, as consecrated on the altar of humanity to emancipate eight hundred thousand slaves, lose all its splendor and become positively odious, when it shall be known that this very money was obtained from the proceeds of a contraband traffic on the shores of a weak and defenceless heathen empire, at the sacrifice of too of millions upon millions of lives?

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SANDWICH ISLANDS**—Mr. Clark says, under date of November 3, that two hundred and three persons were admitted to the First Church of Honolulu, on the profession of their faith in Christ, at the communion which occurred in the previous month.

On the 21st of December there was a violent gale at Kohala, which prostrated the church at the station, together with a number of school-houses in that part of Hawaii, and destroyed a large amount of property belonging to the na-

tives. The church was erected through the persevering labors of Mr. Bond; and as it required a large expenditure of time and effort, the loss will be severely felt.

**BOMBAY**—From a letter of Mr. Bowen, dated December 15, the following extract is taken:

I have been considerably interested in a discussion lately carried on with some Parsees. It is now eight or ten weeks since it began between myself and a converted brahmin, of the Scotch Free Church, on the one side, and a Parsee on the other. The scene of debate has been the sea side, at a place where the Parsees assemble



to worship the sea and the setting sun; and we have often had as many as two hundred auditors. We are accustomed to sit down on the sand, the multitude standing about us; and we have sometimes continued disputing till two hours after dark. It shows how much this people are interested in religious discussions, that they should be willing to stand for three hours or more, listening to us. Occasionally the Parsee speaker has given way to Hindoo, Mussulman and Jewish interlocutors. On one occasion, indeed, a Roman Catholic priest participated. Thomas Paine has also acted a considerable part, with Voltaire and other infidel writers, with whose works or arguments the educated Parsees and Hindoos are surprisingly familiar.

AMOY.—The following paragraph is from a letter of Mr. Doty, dated December 20, 1849.

The members of our church give me much comfort. They appear to be praying, growing Christians, walking in the ways of the Lord, and experiencing the joy of the Holy Spirit's presence and influence. Christ has made them free, and they seem truly to enjoy their freedom. Such, especially, is the case with the family admitted to church membership in July. Their thirst for instruction, and their delight in attending on the means of grace and the ordinances of the house of God, are extraordinary. As regards externals, moreover, their whole aspect has undergone a pleasing change, the sole result of their individual efforts. When they were greatly tried by sickness and affliction, as I have heretofore informed you, they were also in a state, not of mere poverty, but of destitution approaching to starvation; still there was no complaining. Provisionally I ascertained their condition, and afforded them temporary relief. When they had thus learned that I knew their circumstances, they applied for further assistance. This was granted from a small fund, left with us by our departed brother Abeel, to relieve the poor. The aid granted them was received as a loan; and all has been faithfully repaid. As they are now blessed with tolerable health, the pleasing effects are most marked in every member of the family.

CONSTANTINOPLE.—Under date of March 6, Mr. Goodell writes as follows:

The religious interest among the Greeks continues, and gradually increases. The number present at the Greek service the four last Sabbaths has averaged eighteen. Mr. Panayotes, who has been connected with us as teacher, translator, &c. from the beginning of this mission, takes charge of the meeting, and makes use of their own language in reading and expounding the Scriptures, and in praying with them. Mrs. Everett goes in with me to assist in singing a Greek hymn, and I sometimes make a few remarks to them in Turkish. Those who understand this language, afterwards attend my Turkish service, and worship with the Evangelical Armenians in the great congregation. Mr. Riggs from Smyrna has been here the last three Sabbaths, and has preached in Greek, greatly to the delight and edification of this little company. Several of them have recently joined the Protestant civil community, and are thus removed from the dominion of the Patriarch; and one who was excommunicated from the Greek church about six months ago, has been recently examined for admission to the evangelical Armenian church. The Greek members, however, will doubtless be set off hereafter into a church by

themselves. A daughter of one who has been a member of the church for some time, has been received into our female boarding-school, where she is instructed in her own language by Mrs. Everett.

In this school, I am happy to say, there is at present a larger measure of divine influence than usual; and several of the pupils have been made to feel their sinfulness, as they never felt it before. An aged woman was added to the evangelical church last Sabbath. And you will be interested to know, that she is the very one of whom I once made mention as putting on three pairs of spectacles; so great was her eagerness in learning to read the word of God. Two sons and one daughter were in Christ before her.

STOIX.—The church at Oak Grove has been reorganized; and two individuals, employed as farmers among the Indians, have been admitted to Christian fellowship. Mr. G. H. Pond says, under date of March 25, "We have a few of the natives at our Sabbath morning service, which is conducted in the Dakota language. In the afternoon we have an English service, held alternately at the station and Fort Snelling."

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 19th of March, Rev. John V. N. Talmage, of the Amoy mission, and Mrs. Talmage, of Elizabethtown, New Jersey, sailed in the Tartar from New York for Canton; whence they will proceed with as little delay as practicable to Amoy.

#### DECEASE OF MR. ARMSTRONG.

HON. SAMUEL T. ARMSTRONG, Chairman of the Prudential Committee, suddenly departed this life on Tuesday, March 26, soon after returning to his house from the usual weekly meeting of the Committee. In view of this unexpected and painful bereavement, the Prudential Committee adopted the following minute:

"The Prudential Committee, on assembling for their first regular meeting after the decease of their late chairman, the Hon. Samuel T. Armstrong, think it proper briefly to record their sense of the worth of their departed associate and friend, in the relation to them now terminated by his death. For seventeen years and more, he has been a member of the Board and of the Prudential Committee, having been elected into both of these bodies in the year 1832; and for about one-third of this time, he has been the Chairman of the Committee. In a body that meets so often, and spends so much time in business of such importance, the members cannot but have an intimate acquaintance with each other; and the Committee are happy to declare their conviction of Mr. Armstrong's rare

capacity for the duties of his station. Regular and prompt in his attendance, deeply interested in the business, and always willing to be at the pains to understand it, and possessing a vigorous mind, and a sound, discriminating and decided judgment, his long experience in the difficult work of directing missions makes his loss painfully severe. Nor can the Committee withhold their affectionate testimony to the unvarying impartiality, cheerfulness, urbanity and kindly feeling, which characterized him as a presiding officer, and which were never more conspicuous than during the session which immediately preceded his sudden decease.

"The Prudential Committee tender their affectionate sympathy to Mrs. Armstrong, in view of a bereavement which has brought so heavy a load of affliction upon her; but they trust our gracious Lord, whose all-wise providence has laid it upon her, will grant her a large measure of his sustaining and sanctifying grace."

## DONATIONS

### RECEIVED IN MARCH.

#### MAINE.

|                                                                                                                                                                                                  |              |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.                                                                                                                                                            |              |
| Cumberland, Cong. ch. and so.                                                                                                                                                                    | 23 00        |
| Falmouth, 1st ch. 10,95; la. 12,50;                                                                                                                                                              | 22 75        |
| Portland, 3d ch. m. c. 19,88; High-st. mater. asso. for J. W. Chickering and Phoebe Cummings, Ceylon, 40;                                                                                        | 59 88—105 63 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.                                                                                                                                                  |              |
| Bath, Winter-st. cong. so. miss. asso. (of wh. fr. Mrs. E. Tallman, for Ammi R. Mitchell, Ceylon, 20; Mrs. T. Harward, for John P. Harvard, do. 20; C. Crooker, for Charles W. Crooker, do. 29;) | 291 00       |
| Richmond, s. s. for ed. hea. chil.                                                                                                                                                               | 1 77—292 77  |
| Penobscot co. Aux. So. J. S. Wheelwright, Tr.                                                                                                                                                    |              |
| Bangor, Hammond-st. ch. 190,48; lat. par. 37; central ch. 14;                                                                                                                                    | 241 48       |
| Brewer, 3d ch.                                                                                                                                                                                   | 27 85        |
| Dixmont, Ch.                                                                                                                                                                                     | 11 00        |
| Foxcroft and Dover,                                                                                                                                                                              | 13 00        |
| Garland, Ch.                                                                                                                                                                                     | 7 61—300 94  |
|                                                                                                                                                                                                  | 699 34       |
| A friend, 5; Brownfield, cong. ch. m. c. 5;                                                                                                                                                      |              |
| Bucksport, cong. ch. and so. to cons. Bliss Blodgett an H. M. 100;                                                                                                                               | 110 00       |
|                                                                                                                                                                                                  | 809 34       |
| Legacies.—Brunswick, Phoebe Ann Jacobs, by J. McKeen,                                                                                                                                            | 10 88        |
|                                                                                                                                                                                                  | 820 22       |

#### NEW HAMPSHIRE.

|                                                                                |              |
|--------------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. W. Lamson, Tr.                                           |              |
| Keene, Gent. wh. and prev. dona. cons. STEWART HASTINGS an H. M. 58 75         |              |
| Troy, H. T.                                                                    | 10 00—68 75  |
| Grafton co. Aux. So. W. W. Russell, Tr.                                        |              |
| Bristol, m. c.                                                                 | 10 00        |
| Lisbon, W. S. H.                                                               | 10 00—20 00  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                        |              |
| Concord, 1st cong. so.                                                         | 97 00        |
| W. Concord,                                                                    | 17 94—114 94 |
| Rockingham co. Conf. of chs. J. Boardman, Tr.                                  |              |
| Exeter, 1st ch. and so. 64,15; 2d do. 84,45; 1st and 2d do. m. c. 9,04; 157 64 |              |

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|-----------------------------------------|-------------|
| Hampton, Cong. ch. and so.              | 27 73       |
| Windham, pres. ch. a bal.               | 2 00—187 37 |
|                                         | 390 36      |
| Gilmanton Iron Works, cong. ch. and so. | 15 00       |
|                                         | 405 36      |

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Legacies.—Pembroke, Miss Betsey C. Moore, to cons. Mrs. HANNAH MOORE and Miss ANNA MOORE of Pembroke, and Mrs. EUNICE TAYLOR of Hillsboro', H. M. by A. Whittemore, Jr., Ex'r, | 300 00 |
|                                                                                                                                                                                | 705 36 |

#### VERMONT.

|                                                               |              |
|---------------------------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.                    |              |
| St. Johnsbury, 3d ch. m. c. 15,09; East so. Rev. R. Case, 10; | 25 09        |
| Chittenden co. Aux. so. M. A. Seymour, Tr.                    |              |
| Burlington, Indiv.                                            | 20 00        |
| Rutland co. Aux. So. J. Barrett, Jr. Tr.                      |              |
| Benson, Asso.                                                 | 1 00         |
| Brandon, Coll. 40,65; m. c. 19,23;                            | 59 88        |
| Castleton, Coll.                                              | 230 00       |
| Clarendon, m. c.                                              | 3 28         |
| E. Rutland, Coll. 10,25; m. c. 6,99;                          | 17 24        |
| Pittsford, s. s.                                              | 6 00         |
| Tinmouth, Cong. ch. and so.                                   | 15 50—332 90 |
| Windsor co. Aux. So. J. Steele, Tr.                           |              |
| Hartland, 1st cong. ch.                                       | 25 00        |
| Windsor, Cong. s. s.                                          | 1 00—26 00   |
|                                                               | 403 99       |
| Johnson, Mrs. E. W. M., dec'd,                                | 2 00         |
|                                                               | 405 99       |

#### MASSACHUSETTS.

|                                                                                       |               |
|---------------------------------------------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                               |               |
| Chatham, Cong. ch. and so.                                                            | 80 00         |
| Provincetown, do.                                                                     | 12 50         |
| S. Dennis, do.                                                                        | 85 00—177 50  |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.                                           |               |
| Pittsfield, m. c. in young. la. ins.                                                  | 36 00         |
| Stockbridge, m. c.                                                                    | 30 00         |
| Williamstown, s. s. for James Smedley, Ceylon,                                        | 20 00—86 00   |
| Boston, S. A. Danforth, Agent,                                                        | 2,708 23      |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                            |               |
| W. Newbury, Cong. ch. and so.                                                         | 14 00         |
| Essex co. South, Aux. So. C. M. Richardson, Tr.                                       |               |
| Amesbury Mills, J. H.                                                                 | 10 00         |
| Gloucester, JOSEPH REYNOLDS, wh. and prev. dona. cons. him an H. M. 50 00             |               |
| Newbury, 1st ch. and so.                                                              | 26 00         |
| N. Danvers, Misses in s. s. in Mr. Braman's ch. for ed. a child in Ceylon,            | 1 50          |
| Rockport, Mr. Gale's ch. and so. (of wh. to cons. Mrs. NANCY E. Brooks an H. M. 100,) | 150 00—237 50 |
| Hampden co. Aux. So. C. O. Chapin, Tr.                                                |               |
| Blanford, Gent. 37,13; la. 46,81;                                                     |               |
| m. c. 22,33;                                                                          | 106 26        |
| Long Meadow, sew. cir. wh. and prev. dona. cons. Mrs. Lois C. White an H. M.          | 57 00         |
| Ludlow, 3d cong. ch. m. c.                                                            | 8 00          |
| Springfield, S. so. coll. 57,25; m. c. 59; Johnny and Charles, sav. 3;                | 119 25        |
| Westfield, Dr. Davis's so. m. c.                                                      | 61 51         |
| West Springfield, 1st cong. ch. and so. m. c. 33,50; a friend, 10;                    | 43 50         |
|                                                                                       | 395 52        |
| Bed. am't p'd for print. reports,                                                     | 17 00—378 52  |
| Hampshire co. Aux. So. J. D. Whitney, Tr.                                             |               |
| Easthampton, Juv. miss. so. for Dr. Scudder,                                          | 5 42          |
| S. Hadley, m. c.                                                                      | 17 50—22 92   |
| Middlesex North and vic. J. S. Adams, Tr.                                             |               |
| Groton, A. E. Hildreth,                                                               | 25 00         |
| Middlesex South Conf. of chs.                                                         |               |
| Frammingham, Hollis evan. ch. m. c. 41,19; coll. 40;                                  | 81 19         |
| Marlboro', Union ch. and so. 55,75; m. c. 28;                                         | 83 75—164 94  |

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| Norfolk co. Aux. So. Rev. S. Harding, Tr.                                                                    |               |
| Brookline, Harvard ch. and so.                                                                               | 350 00        |
| Broxbury, Eliot ch. and so. gent. 181;<br>la. 32,82; m. c. 14,85;                                            | 228 67—578 67 |
| Palestine Miss. So. E. Alden, Tr.                                                                            |               |
| E. and W. Bridgewater, Union ch.<br>and so. m. c.                                                            | 11 75         |
| Scituate, Trin. cong. ch.                                                                                    | 8 00—19 75    |
| Taunton and vic. Aux. So.                                                                                    |               |
| Dighton, Cong. ch. m. c.                                                                                     | 14 07         |
| Pawtucket, m. c. 138; la. (of wh.<br>for Constantine Blodgett and<br>Hannah M. Blodgett, Ceylon,<br>40,) 90; | 228 00—242 07 |
| Worcester co. Central Assn. A. D. Foster, Tr.                                                                |               |
| Northboro', Evan. ch. and so.                                                                                | 40 10         |
| Worcester co. North, Aux. So. B. Hawkes, Tr.                                                                 |               |
| Gardner, A. B.                                                                                               | 10 00         |
|                                                                                                              | 4,705 20      |

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| Andover, a friend, 25; Old South ch. 150,88;                                                                                                                                       |          |
| Chelsea, Winnisimmet ch. m. c. 72,38;                                                                                                                                              |          |
| Dracut, 1st evan. ch. and so. 30,48; E.                                                                                                                                            |          |
| Cambridge, evan. cong. ch. and so. m. c.                                                                                                                                           |          |
| 13; Lawrence, Central ch. la. reunion, 15;                                                                                                                                         |          |
| Lowell, High-st. cong. ch. 75; Appleton-<br>st. ch. 55; N. Chelmsford, evan. cong. ch.<br>and so. 35; N. Chelsea, m. c. 4; Waltham,<br>cong. ch. and so. wh. and prev. dona. cons. |          |
| DANIEL FRENCH and DANIEL FARRAR H.<br>M. 175; W. Newton, a friend, 10;                                                                                                             | 650 74   |
|                                                                                                                                                                                    | 5,355 94 |

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|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Legacies.—Framingham, Miss Betsey Ben-<br>nett, by Warren Nixon, Ex'r, 500; W.<br>Newbury, Mrs. Sarah Hills, by John<br>Moody, Ex'r, (prev. rec'd, 6,500,) 1,000; | 1,500 00 |
|                                                                                                                                                                   | 6,855 94 |

## CONNECTICUT.

|                                                                                                                |              |
|----------------------------------------------------------------------------------------------------------------|--------------|
| Fairfield co. West, Aux. So. C. Marvin, Tr.                                                                    |              |
| Ridgefield, Cong. ch. m. c. 36,75;                                                                             |              |
| Ridgebury, G. B. 1;                                                                                            | 37 75        |
| Stamford, Mr. Bett's sch. for ed. a<br>boy in Ceylon,                                                          | 20 00—57 75  |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                        |              |
| East Windsor, Hill, for hea. chil.                                                                             | 3 50         |
| Plainville, Ch. and so.                                                                                        | 9 00         |
| Suffield, A friend,                                                                                            | 2 00         |
| W. Suffield,                                                                                                   | 15 00—29 50  |
| Litchfield co. Aux. So. C. L. Webb, Tr.                                                                        |              |
| Cornwall South, Miss Marietta<br>Peirce, 50; of \$61 ack. in Feb.<br>\$50 cons. Rev. E. B. Andrews an<br>H. M. | 50 00        |
| Hitchcocksville,                                                                                               | 25 00        |
| New Hartford, North, Coll. 34,50;                                                                              |              |
| Eliza S. Brown, for Ann E. Martin,<br>Ceylon, 12;                                                              | 46 50—121 50 |
| Middlesex Asso. S. Silliman, Tr.                                                                               |              |
| Middle Haddam, E. T.                                                                                           | 5 00         |
| New Haven City, Aux. So. A. H. Maltby, Agent.                                                                  |              |
| New Haven, Union m. c. 24,88; Yale<br>coll. do. 5,05; Durand so. 15;                                           | 44 93        |
| New Haven co. East, Aux. So. A. H. Maltby,<br>Agent.                                                           | 2 12         |
| North Haven, m. c.                                                                                             |              |
| Tolland co. Aux. So. J. R. Flynt, Tr.                                                                          |              |
| Rockville, 2d cong. so.                                                                                        | 200 50       |
| S. Coventry, Village ch. 62,55; s. s.<br>1,30; 1st ch. and so. gent. 24,54;<br>la. 38,31; m. c. 17,15;         | 143 75       |
| Somers, O. C.                                                                                                  | 2 00         |
| Tolland, Gent. 22,87; la. 24,18;                                                                               | 47 05        |
| Wellington, Cong. so.                                                                                          | 21 35—414 65 |
|                                                                                                                | 675 45       |

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|------------------------------------------------------------------------------------------------------------|----------|
| Legacies.—Kent, Mrs. Abigail Stuart, by<br>James Stuart, Ex'r, 250; New Haven,<br>Henry Trowbridge, 5,000; | 5,250 00 |
|                                                                                                            | 5,925 45 |

## RHODE ISLAND.

|                                                                                                |        |
|------------------------------------------------------------------------------------------------|--------|
| Providence, Mrs. Zilpah Harris, to cons.<br>WILLIAM T. HARRIS of N. Killingly, Ct.<br>an H. M. | 100 00 |
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## NEW YORK.

|                                                                                                                                         |              |
|-----------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Board of Foreign Missions in Ref. Dutch ch.<br>C. S. Little, New York, Tr.                                                              |              |
| Albany, 3d Ref. D. ch.                                                                                                                  | 77 23        |
| Claverack, R. D. ch. Mrs. P. Hoff-<br>man, 15; Rev. I. C. B. 5; Mrs. G.<br>1;                                                           | 21 00        |
| Germantown, R. D. ch.                                                                                                                   | 4 32         |
| Guilford, do. m. c.                                                                                                                     | 10 00        |
| Hudson, R. D. ch. s. a. for ed. of<br>hea. chil. Amoy,                                                                                  | 15 00        |
| Livingston, R. D. ch.                                                                                                                   | 11 50        |
| New Baltimore, R. D. ch. m. c.                                                                                                          | 6 00         |
| New York, Collegiate R. D. ch. m. c.<br>41,09; C. M. Gaul, 30; A. D. C.<br>5; E. C. 3,65; a lady of Franklin-<br>st. ch. 3;             | 82 74        |
| Princeton, R. D. ch.                                                                                                                    | 4 76         |
| Walden, R. D. ch. a mem.                                                                                                                | 10 00        |
| Warwasing, m. c.                                                                                                                        | 30 00        |
|                                                                                                                                         | 272 55       |
| Ded. p'd Rev. J. W. Schenck,<br>Agent, and postage and disc.                                                                            | 63 77—206 78 |
| Buffalo and vic. J. Crocker, Agent.                                                                                                     |              |
| Buffalo, 1st pres. ch. m. c. 78,34; bal. of<br>coll. 5; La Fayette-st. ch. 11;                                                          | 94 34        |
| Chataouque co. Aux. So. J. D. Carlisle, Tr.                                                                                             | 5 38         |
| Carroll, Cong. ch.                                                                                                                      |              |
| Greene co. Aux. So. J. Doane, Tr.                                                                                                       |              |
| Catskill, A friend, wh. cons. Miss CLARA<br>Noble of Brooklyn an H. M.                                                                  | 100 00       |
| Monroe co. and vic. E. Ely, Agent.                                                                                                      |              |
| Brighton, Cong. ch. 90; s. s. 30; to<br>cons. Rev. DAVID J. B. Hoyt an<br>H. M.                                                         | 50 00        |
| Rochester, Mon. fem. miss. prayer<br>meeting,                                                                                           | 15 00        |
| Wheatland, 1st pres. ch. 14; la.<br>33,51;                                                                                              | 47 51—112 51 |
| New York City & Brooklyn Aux. So. J. W.<br>Tracy, Tr.                                                                                   | 330 83       |
| Oneida co. Aux. So. J. Dana, Tr.                                                                                                        |              |
| Litchfield, Norwich cong. ch. m.                                                                                                        | 1 82         |
| New York Mills, Pres. ch. 44,41;                                                                                                        |              |
| Rev. R. R. K. 8;                                                                                                                        | 52 41        |
| Utica, 1st pres. ch. m. c.                                                                                                              | 10 35—64 58  |
| Plattsburg and vic. L. Myers, Tr.                                                                                                       |              |
| Plattsburg, Pres. ch.                                                                                                                   | 112 00       |
| St. Lawrence co. Aux. So. H. D. Smith, Tr.                                                                                              |              |
| Gouverneur, Pres. ch. and cong. m. c. 25,54;<br>s. s. for ed. hea. chil. 12,37; com. fund.<br>16,39; coll. (of wh. for Jews, 5,) 52,98; | 107 11       |
| Syracuse and vic. J. Hall, Agent.                                                                                                       |              |
| Pompey, Cong. ch. m. c.                                                                                                                 | 13 50        |
| Syracuse, 1st pres. ch. a bal.                                                                                                          | 1 00—14 50   |
| Washington co. Aux. So. M. Freeman, Tr.                                                                                                 |              |
| Whitehall, Pres. ch.                                                                                                                    | 5 00         |
|                                                                                                                                         | 1,153 08     |

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| Amsterdam Village, pres. ch. 33,77; m. c.<br>19; Astoria, pres. ch. m. c. 33,69; Chazy,<br>pres. ch. 8; Crown Point, 2d cong. ch. 36,34;<br>E. Bloomfield, pres. ch. 50; Hobart, coll.<br>by Rev. O. French, 11,08; Homer, JACOB<br>M. SCHERMERMORN, wh. and prev. dona.<br>cons. him and Mrs. JACOB M. SCHERMER-<br>MORN H. M. 50; Le Roy, pres. ch. 65,94;<br>disc. 49c.; Maine, cong. ch. m. c. 10;<br>Moir, cong. ch. and so. 16; New Berlin,<br>1st cong. ch. 20,60; s. s. for Julius S.<br>Pattinell, Ceylon, 11,40; Northport, pres.<br>ch. m. c. 10; Orange co. S. A. 5; Smith-<br>ville, L. H. 2; Southold, pres. ch. 7; s. s.<br>miss. so. 4; South Salem, T. Mead, wh.<br>cons. Mrs. SALLY MEAD an H. M. 150;<br>Troy, 2d pres. ch. 200; s. s. for Charles H.<br>Kellogg and Charles Wadsworth, Ceylon,<br>40; m. c. at Nail Factory, 15; Warsaw,<br>Rev. C. Kidder and wife, 17,75; | 816 08   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 1,971 16 |

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Legacies.—Leyden, R. Kimball, by R. Kim-<br>ball, Ex'r, 8; New York, Miss Catharine<br>B. Patton, by Rev. Dr. Patton, Ex'r, 100;<br>(prev. rec'd, 2,800;) Pitcher, Rufus Rose,<br>by Mrs. D. Rose, 25; Troy, Stephen W.<br>Dana, by R. D. Silliman, Ex'r, 50; | 183 00   |
|                                                                                                                                                                                                                                                               | 2,154 16 |

## NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.  
 Boundbrook, R. D. ch. s. s. for ed. hea. chil. at Amoy, 7,13; Readington, R. D. ch. 66;  
 Chatham Village, pres. ch. 123,78; Mendham, pres. ch. m. c. and coll. 63,50; Newark, 1st pres. ch. la. asso. 158,36; J. B. S.; 3d do. s. s. a bro. and sis. 1;

73 13

351 64

424 77

## PENNSYLVANIA.

Franklin, pres. ch. and so. 23; Greene, do. 4;  
 Harbor Creek, pres. ch. 8; Harrisburg, Rev. J. M. and wife, 10; Marple, 1st pres. ch. (of wh. fr. J. R. Eckfeldt, wh. and prev. dona. cons. JOHN LANDAVY an H. M. 10.) 46,83; Mercersburg, Ophelton so. of fem. Ins. 5; Philadelphia, J. S. 50; 3d pres. ch. Mrs. Carswell, 30; R. O. N. 10; 11th pres. ch. m. c. 105,82; 1st do. T. P. S. 90; E. S. 10; Clinton-st. pres. ch. J. Borland, 25; Mrs. P. W. 10; Western pres. ch. E. S. 5; Mrs. H. 5; Pittsburg, 5th pres. ch. m. c. 18,07;

385 73

## MARYLAND.

Charles co. a lady, 3,50; Montevideo, juv. fam. miss. so. 2;

5 50

## VIRGINIA.

Elk Branch, pres. ch.

40 00

## DISTRICT OF COLUMBIA.

*Legacies.*— Washington, Mrs. Catharine Coyle, by John Underwood and Joseph Ingle, Ex'rs,

100 00

## SOUTH CAROLINA.

Charleston, R. Yeadon, 20; Mrs. Y. 5; Mrs. H. W. De S. 10;

35 00

## GEORGIA.

Savannah, R. D.

3 50

## OHIO.

Western For. Miss. So. G. L. Weed, Tr. Cincinnati, 2d pres. ch. m. c. 16,85; Concord, ch. for Dakota miss. 30,18; Marietta, F. Bartlett and wife, 30; Newark, fem. miss. so. 72,63; Pleasant Hill, pres. ch. m. c. 30,10; Putnam, fem juv. miss. so. for Levi Whipple, Ceylon, 20; Piqua, juv. miss. so. for ed. chil. at Madras, 40; Union and Greenland, chs. for Dakota miss. 30,50; Unity, Roseville and Lexington chs. 12,56; Walnut Hills, Lane som. ch. m. c. 18,40;  
 Western Reserve Aux. So. Rev. H. Coe, Agent. Hudson, Wes. Res. coll.

301 22

5 74

306 96

Ellsworth, united cong. and pres. ch. 30; Gustavus, R. W. 10; Thompson, cong. ch. 10;

50 00

356 96

## INDIANA.

By G. L. Weed, Tr.

Danville, pres. ch. m. c. 30; Oregon, Mt. Vernon ch. 13; Rockville, pres. ch. 25; Terre Haute, Baldwin pres. ch. 54,10;  
 Greencastle, s. s. for ed. of a boy at Gaboon miss. 5; Marion, Mr. Hawes's ch. 5;

122 10

10 00

132 10

## ILLINOIS.

By G. L. Weed, Tr.

Campbell, J. A. 5; Concord, ch. wh. and prev. dona. cons. JOHN B. FAIRBANKS an H. M. 60; Farmington, ch. 60; Springfield, 2d pres. ch. 56,75;

181 75

Augusta, miss. so. for sup. of Mr. Ireland, So. Africa, 15; Campbell, Rev. C. H. P. 2; Canton, cong. s. s. 1,50; Griggsville, 75c.; Huntsville, cong. ch. 2,50; Knoxville, a bal. 1,75; Round Prairie, cong. ch. 4,30; Rushville, s. s. 8; Warsaw, 1st pres. ch. 16; juv. sew. so. 34;

85 80

267 55

## MICHIGAN.

A friend, 5; Detroit, 2d pres. ch. m. c. 13,50; Hillsdale, pres. ch. m. c. 3,95; s. s. for ed. hea. chil. 1,05; Jackson, juv. s. s. so. 10; Manchester, chil. 75c.; Monroe, Mrs. S. C. B. for sup. of hea. chil. 10; Oneida, pres. ch. 4,44; Romeo, M. A. H. 18c.; Vermontville, cong. ch. 11,90;

60 07

## WISCONSIN.

Milwaukee, 1st pres. ch.

25 00

## IOWA.

Bellevue,

2 00

## MISSOURI.

St. Louis, 1st pres. ch. 53,75; West Ely, pres. ch. 5;

58 75

## TENNESSEE.

Athens, W. H. D. 2; Franklin, pres. ch. m. c. 38,30; Jonesboro', pres. ch. juv. miss. so. for John W. Cunningham, Ceylon, 10; Westminster, ch. 14;

64 30

## ALABAMA.

Mobile, Gov.-st. pres. ch. youth's miss. so.

59 00

## IN FOREIGN LANDS, &amp;c.

Choctaw na. Choc. miss. 16; Doaks-ville, m. c. 14,12; do. col'd, for miss. to Africa, 7,69; Pine Ridge, m. c. 9,62;  
 Madras, Rupers 2,641, 908 00  
 Southwold, C. W. Mrs. E. D. Johnston, 17; P. Barber, 10;

27 00—982 43

Donations received in March, \$12,625 89  
 Legacies, \$7,343 88

\$19,969 77

35 TOTAL from August 1st to March 31st, \$161,355 63

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, \$377 97

## DONATIONS IN CLOTHING, &amp;c.

Concord, N. H. A box, from la. sew. so. for Alleghany miss. 35 71  
 Danbury, Ct. Half barrel of pork, fr. D. P. Nichols, for Rev. H. Foot, Syria.  
 Easthampton, Ms. A box, from la. sew. so. for Miss Goulding.  
 New York City, 50 Divine Law of Benef. (via.) two boxes for Dr. Green, Ceylon, Providence, R. I. A box, fr. Mrs. B. D. Bailey, for sup. of a youth at Waimea, Sandw. Is. 20 00  
 Tallmadge, O. A box fr. L. C. Walton, for Rev. H. Foot, Syria. 26 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.